NATIONAL COUNCIL

OUTLOOK

DECEMBER 1958

Leaders

UNITED CHURCH WOMEN

1958-61

President

MRS. WILLIAM SALE TERRELL

General Director

MRS. W. MURDOCH MACLEOD

Merry Christmas to Our Readers!

The approach of the New Year is emphasized in this issue of the OUTLOOK as the work which the churches have done together during 1958 passes in review in the OUTLOOK Index, which will be found on pages 28, 29 and 30. What lies ahead in the Christian calendar of 1959 is highlighted by the program of observances in which the Protestant and Orthodox churches join. It is printed on pages 23 and 24.

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National Council **OUTLOOK**

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THE 32 CONSTITUENT COMMUNIONS OF THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE UNITED STATES OF AMERICA

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Armenian Church of North America, Diocese
Augustans Evangelical Lutheran Church
Christian Churches, International Convention (Disciples of Christ)
Christian Methodist Episcopal Church
Church of the Brethren
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends
Greek Archdiocese of North and South America
Hungarian Reformed Church in America
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Philadelphia Yearly Meeting of the Religious Society of Friends
Polish National Catholic Church of America
Presbyterian Church in the U.S.
Protestant Episcopal Church
Reformed Church in America
Romanian Orthodox Episcopate of America
Russian Orthodox Greek Catholic Church of America
Serbian Eastern Orthodox Church
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church
Ukrainian Orthodox Church of America
United Church of Christ
Evangelical and Reformed Church
General Council of Congregational Christian Churches
United Lutheran Church in America
United Presbyterian Church in the U.S.A.

A CHRISTMAS MESSAGE

"No Vacancy

By Edwin T. Dahlberg

Had there been neon lights instead of stars on the night Jesus was born, the inn at Bethlehem would have flashed to weary travellers the ruby red sign, "No Vacancy": no room at the inn.

It is difficult for us to grasp the magnitude of the "No Vacancy" problem in the life of mankind today.

Most obvious is the continuing dilemma of the refugees, who repeat not only the journey to Bethlehem but also the flight of Joseph and Mary into Egypt.

We have a son who with his wife is engaged in medical missionary work in Kengtung, Burma, about a hundred miles from the Chinese border. When they recently added to their little collection of two daughters their first-born son, the doctor father took considerable pride in the fact of a successful delivery under somewhat pioneer conditions — in a bedroom at home, without benefit of hospitals or trained nurses.

Later, however, he wrote that their situation represented the summit of civilized convenience compared with one encountered more recently. Approximately one hundred refugees — Lahu tribesmen for the most part — had come out of Red China one night and camped on the mission compound. They arrived with little more than the clothes on their backs, and a couple of cows which they drove before them. A young mother had given birth to her child along the roadside seven days previous. The entire company had halted its march for just one day while she rested. The next day they took up their journey again.

Thus the Biblical story goes on and on into our own time. It is the "No Vacancy" epic of the race — the story of Josephs and Marys and newborn babes — crowded inns — relentless Herods — endless migrations into an unknown future.

Let us not think that our own nation is a non-participant in this universal drama.

Who can look at the "No Vacancy" sign that greets the members of the non-white races at the doors of our segregated American schools, churches, hospitals, and hotels without realizing that here there is something more evil than at Bethlehem? More often than not the "No Vacancy" sign is a lie — a subterfuge. There is plenty of room. But only for certain people, with a particular skin pigmentation. Let no one think that this is only a regional situation. It is national. We all share the common sin — the sin of innkeepers, the Herods, the Faubuses and the indifferent throng.

We may also all feel the impact of the "No Vacancy" problem within a few short years, regardless of integration or segregation in the schools. Because we are piling so many billions of dollars into the military budgets of the nation, our educators and college administrators find that the budget-makers are likewise putting up the sign, "No Vacancy, No Funds." Sharing in the consequences of this rejection are the directors of our social welfare agencies, our mental institutions, our libraries, our prisons, our homes for the aged — all who have anything to do with the education and well-being of our citizens from the cradle to the grave.

How can we arouse among men a sense of compassion and intelligent social vision?

We cannot afford to let our children get their education in stables and garages. We cannot continue to let psychotics roam the streets without institutional care, turn our elderly people away from homes for the aged into temporary shelters reminiscent of the dark ages, nor impose retarded children upon our city and county hospitals for custodial care. Before we spend many more billions on intercontinental missiles and shots at the moon, let us do a little more exploring of our human order here on earth. Let us put Christ in Christmas, and the human soul into its proper orbit around One who is the Light of the World.

In the meantime, thank God for the stables, the mangers, the sheep and the cattle, the shepherds, and the Wise Men—all temporary shelters and the humble, unknown people that have made the way easier for the Josephs and Marys of the ages, giving glory to God in the highest and shedding abroad a spirit of peace and good will to men. They beheld His star in the East and followed it.

Overseas guests wait for Mrs. Wright Brooks of Minnesota, chairman of Christian World Relations, to present them to the UCW National Assembly.

A Global Vision of Tomorrow

A NATIONAL family of church women with a global concept.

This is the way discerning males described United Church Women, as their 8th National Assembly passed into history.

A spot check among the 500 husbands who shattered precedent by attending the Denver Assembly with their wives—October 27-30—brought many significant comments.

"They've achieved a real sense of family," said one. "They came by plane, bus and train from every state but New Hampshire, from Hawaii and the District of Columbia."

"When they talk about their 'brother'," said another, "they mean not only their neighbor in the same block, but an Indian-American on his reservation, a Spanish-American migrant walking the bean rows, an African fighting for recognition and freedom."

"I really caught a larger vision of the church at this assembly," said a third, "—a global picture."

The world-wide note was reflected by the participation of some 35 women leaders from the newly emerged countries in Asia and Africa. They constituted the largest bloc of foreign visitors ever to attend a United Church Women Assembly. The presence of a number of them was made possible through a foundation grant. These women from India, Burma, Ghana, Ceylon, the Sudan, Jamaica, Indonesia and Nigeria pooled their hopes and fears with those of their American hosts. Identity of interest was established at once.

The entire 2,300 — Americans and overseas guests—sat down together and looked searchingly at today's world.

Through debate by 12 discussion groups, on subjects chosen through a grassroots poll of some 2,200 local and state councils of church women, everyone was heard. The broad *Christianity and Freedom* formulations brought to the floor by the resolutions committee were adopted overwhelmingly.

A "hard-hitting" program, Mrs. Theodore O. Wedel of Washington, D. C., retiring president, characterized this platform to be laid before some 12 to 15 million Protestant and Eastern Orthodox women in the American churches. It will be vigorously pursued under the leadership of Mrs. William Sale Terrell of West Hartford, Conn., newly elected president.

The delegates spoke out vigorously for civil and human rights legislation, support of the U. S. Supreme Court, increased aid to education, expanded world trade, economic development and technical assistance.

They urged the creation of a favorable climate of opinion toward acceptance of a new American policy in Africa, the Middle East and China.

They endorsed:

1. Despatch of United Nations observer corps, a UN peace corps or the UN Secretary-General to points of international tension.

2. Development of warning systems against aggressive attack.

3. Elimination, wherever possible, of the testing and manufacture of nuclear weapons.

4. Use of outer space and of scientific discoveries for peaceful purposes.

After long and spirited debate, the Assembly amended the foreign policy recommendation in order to include the establishment of a permanent UN police force with broadly specified powers.

In the integration controversy the Assembly urged President Eisenhower to call a White House conference and proposed "more effective enforcement of civil rights legislation by the executive branch of the government." It approved continuing to work toward the elimination of discrimination in other fields.

Indian tribal dance program given by the White Buffalo Council of American Indians.

Churchwomen Study Responsibility to World's People at Denver Assembly

NEW OFFICERS OF UNITED CHURCH WOMEN—Front row, left to right: Mrs. William Sale Terrell, West Hartford, Conn., president; Mrs. Theodore F. Wallace, Kansas City, Mo., a vice-president. Standing, left to right: Mrs. C. Newton Kidd, Baltimore, Md., recording secretary; Mrs. Jesse Jai McNeil, Detroit, Mich., and Mrs. Wallace N. Streeter, Washington, D. C., vice-presidents; and Mrs. Stuart Sinclair, Greenfield, Mass., treasurer. The corresponding secretary is Mrs. Fred H. White of Buffalo, N. Y.

The world's fear of destruction recurred often in discussions and addresses. Dr. Edwin T. Dahlberg, president of the National Council of Churches, called upon humanity to rebuild the broken bridges between the races, between the churches and between the soul of man and the heart of God. "We must . . . lift the whole human situation above the political and military level into the dimensions of religious faith," he said.

The keynote speaker, Dr. Leslie E. Cooke, of Geneva, Switzerland, cautioned that if Christian democracy is to survive it must fill empty stomachs around the world, rather than preach about freedom.

Much of America's concern for political freedom is quite irrelevant to the hungry, homeless, diseased and illiterate people of Asia and Africa, said the associate general secretary of the World Council of Churches.

Rajkumari Amrit Kaur, Christian disciple of Mahatma Ghandi and first woman in Premier Nehru's cabinet, challenged the churches to look at the world-wide specter of immorality, delinquency and war and ask wherein they have failed. "Has institutional Christianity failed?" she asked.

Mrs. Theodore O. Wedel, retiring president of UCW, greets and presents a Bible to Mrs. Theodorea Manuwa, principal of Girls' Modern Academy at Lagos in Nigeria.

Dean Walter G. Muelder of Boston University School of Theology, voiced a plea for the re-birth of social responsibility. He also warned against the so-called right-to-work laws, pronouncing them anti-union and foreseeing that they could lead to the exploitation of women workers.

Dr. Roy G. Ross urged United Church Women to "help engage the Christian influence of those who determine our culture." Dr. Ross is general secretary of the National Council of Churches, of which UCW is a general department.

A greeting from President Eisenhower was read to the delegates.

Several speakers pleaded for unity in the churches. Mrs. Wedel urged American church women to help influence their churches to greater cooperation.

Dr. Dahlberg characterized as an important symbol of growing church unity the recent cornerstone laying by President Eisenhower of the new 20-million-dollar, 19-story Interchurch Center on Morningside Heights, New York.

Attention was focussed on women of the South Seas who recently asked for aid in learning to become citizens. American church women responded by announcing the appointment of a community development specialist. Miss Marjorie E. T. Stewart of Belfast, Ireland, will help train Cook and Solomon Island village leaders to assume civic responsibilities.

(*Continued on page* 24)

Three overseas guests, left to right: Mrs. Sudharma Dharmadasa, Ceylon, lawyer and judge; Dr. Flora E. Catapusan, Manila; and Mrs. Josefa Martinez, Guatemala, a technical assistance consultant.

BY GERALDINE SARTAIN

AT CLEVELAND WORLD ORDER STUDY CONFERENCE—Left to right: Bishop Bromley Oxnam; Secretary of State John Foster Dulles; National Council president Edwin T. Dahlberg; and Honorable Ernest A. Gross, chairman of the Department of International Affairs.

"CHRISTIAN RESPONSIBILITY ON A CHANGING PLANET"

WITH the Christian motivation of expressing "the redeeming love of Christ" by learning to live in the world as it is, the Fifth World Order Study Conference in Cleveland, November 18-21, called on the American churches to lead the world from the brink of annihilation to the achivement of lasting peace.

The theme, *Christian Responsibility on a Changing Planet,* was translated into specific terms through all the work of the conference, which made use of year-long preparatory studies.

In a strongly-worded Message to the Churches, theologically rather than politically oriented, 600 lay and clergy delegates with special interests in international relations outlined a program that calls for major changes in current United States foreign policy.

The Message urged step-by-step disarmament by multilateral agreement going beyond the suspension of nuclear testing; eventual recognition by the United States of the People's Republic of China and its entrance into the United Nations; a break-through in the cold war stalemate by advancing toward competition in ways other than war, with growing cooperation wherever possible; more liberal and imaginative economic aid to peoples in other countries.

Secretary of State John Foster Dulles, who presided over the first World Order Conference in Delaware, O., in 1942,

Thomas K. Finletter, former Air Force Secretary, who was one of the speakers.

addressed the opening public meeting. He reasserted United States foreign policy, warned newly emerging countries to mistrust the wiles of international communism and asked the United States to reinforce its faith in the capacity of peoples to govern themselves by helping them preserve their new-found independence. He defended American diplomacy and declared that the administration does not believe peace can be achieved "by maneuvers or expediency or by power politics."

He was thunderously received by his former colleagues in the churches and by the public.

The 600 returned to the conference, dispersed into group sections and plenary meetings. After four days of around-the-clock sessions they emerged with a many-faceted Message, a series of resolutions and four section reports that proposed significant changes in present United States international policy.

The Message urged a rejection of the "posture of general hostility" toward the communist countries and an end to the government's effort to drive every nation into one bloc or the other, characterizing this effort as being "as mistaken as it has been unsuccessful."

It held that our leaders should stop the practice of continual moral lectures to the communists.

It declared disarmament essential to the building of world order and urged continuing discussions of reduction and regulation of arms involving satisfactory inspection and control of nuclear weapons, plus progressive reduction of conventional arms.

It deplored tendencies to discredit the motives and disarmament proposals of other countries, pointing out that cynicism about the good faith of others created a poisonous atmosphere in which to conduct negotiations.

It questioned the theory of "limited" wars, emphasizing that new weapons now and worse ones in the future under-

At every step, sometimes with a show of hands, delegates registered their opinion on foreign policy proposals.

Message Committee, under chairmanship of Dr. John C. Bennett, works on draft after series of hearings.

score the imperative need for war prevention rather than limitation.

It defined every Christian's task as the seizure of initiative in the prevention of war and the achievement of peace in this world of intercontinental ballistics. thermonuclear weapons and platforms in outer space for missile launching.

The Message is the fifth in a series of historic documents developed by five World Order conferences. Each advanced a step in delineating proposals toward a more stable world. It speaks only for the conference, however, and not for the National Council of Churches.

This Message—prepared by a committee of 23 outstanding laymen and clergy under the chairmanship of Dr. John C. Bennett, dean of the faculty, Union Theological Seminary, New York, with Dr. Theodore A. Gill as rapporteur — reflected mankind's newest dangerous challenge, the dawning of the nuclear and interplanetary age. Dr. Gill is president-elect of San Francisco Theological Seminary in California.

"The church is called to mediate the love and the judgment of God to this threatened world," the Message noted. "We have not delayed this address to the churches, because in the light of God's mandate and His promise we must all deal *now* with suddenly pressing problems filled with unprecedented possibilities of good and evil in the life of our nation. Our troubled concern is for more than our nation, too . . . it is for every people."

On the China issue, the conference declared that Christians should urge "reconsideration by our government of its policy. While the rights of the people of Taiwan (Formosa) should be safeguarded, steps should be taken toward the inclusion of the People's Republic of China in the UN and for its recognition by our government," it continued.

Dr. Ralph W. Sockman, minister of Christ Church (Methodist), New York, a speaker.

At the same time, the document stressed that such recognition does not imply approval of mainland China's government.

The Message as a whole was approved unanimously on the floor, after two attempts were made to amend the passage about steps being taken toward the entrance of Red China into UN and its recognition by the United States. Both amendments were voted down; in both cases the minority constituted less than 25 per cent of those voting.

Ernest A. Gross, New York attorney and conference chairman, one-time assistant secretary of state, read formally a letter from Bishop John of San Francisco, of the Russian Orthodox Church in the U. S., in which he dissociated himself and other Orthodox delegates in principle from any actions of the conference which might be considered of a controversial political nature.

A Lighter Moment at Cleveland—Left to right: Dr. Eugene Carson Blake, past president of the National Council; Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, Ga.; and Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, who gave an address.

At the Reception for Mr. Dulles—Left to right: Dr. Kenneth L. Maxwell, executive director, Department of International Affairs; Secretary of State John Foster Dulles; Mrs. William Sale Terrell, president of United Church Women; and Dr. Roy G. Ross, general secretary, National Council of Churches.

A statement by Gross, former U.S. Ambassador to the U. N. will be incorporated with the final report. It noted: "Neither the government nor the American public have faced with sufficient candor the dilemma posed by the requirements of a sound China policy. On the one hand, it is obvious that the aggressive policies of the Chinese communist regime fail to accord with standards of international conduct. For the United States to grant juridical recognition to the communist Chinese regime so long as it pursues its present course appears to many of us to confer upon that government a benefit to which it is not entitled. The other horn of the dilemma, however, has not been the subject of equally forthright public analysis."

Mr. Gross pointed out that the conference Message stressed "the other horn of the dilemma," that lawless behavior on the part of a nation is not a ground for excluding it from the organized society of nations and that the cooperation of China is necessary for the effective operation of disarmament programs, suspension of nuclear tests and warranties against surprise attack.

Four sectional groups framed reports on various facets of world order—peaceful change, human rights, rapid social change and the power struggle. These were received by the conference and commended to the churches for study and appropriate action. The plenary session of the conference registered some differences on specific points with the sectional group considering *The Power Struggle and Security in a Nuclear Space Age*. The group had called for the abolition of military conscription and for the ending of the Selective Service system which expires next June. The group had also reported its non-support of the nuclear retaliation concept.

The conference as a whole pointed out in a supplementary resolution that such peace as there is today, precarious though it be, rests in some measure upon the capability for nuclear retaliation and that hopes for international agreements leading toward universal disarmament may be similarly dependent.

The resolution adopted by the plenary session emphasized that this statement was not to be taken as conference approval of the moral acceptability of all-out nuclear retaliation nor modification of the conference view that the elimination of nuclear war and of war itself is a Christian imperative.

"The problem of whether or not a Christian can support nuclear war in any form must be squarely and prayerfully faced by the churches," the resolution said.

On the domestic front, the Message called upon President Eisenhower and Congress to give strong leadership to desegregation policies. It urged the churches to work for school integration and to strive to overcome segregation in housing, public services and economic opportunities, and to overcome interference with the political rights of any racial group.

In separate resolutions the conference, among other things:

—CALLED on national and local government leaders to enforce vigorously the Supreme Court decisions; the President to convene an immediate conferance to focus such support.

—CALLED attention to threats posed by the explosive rise in population; urged the churches to reach an agreed Christian basis of action with respect to population control and family life.

—UPHELD the right of press representatives to travel in other countries, without restrictions, to gather information.

—ASKED the National Council of Churches, in cooperation with the Commission of the Churches on International Affairs to inquire into reported destruction of human rights of Muslims and Jews and other minorities in the Soviet Union; and if justified, to urge that strong representations be made to the United Nations "to prevent anti-Semitic or renewed anti-religious movements by which our civilization has been too often betrayed in the past."

—REQUESTED American support of the legitimate aspirations of the Arabs for unity, of Israel for survival in peace, and of both for political and economic progress. "The Christian community should stand ready to assist in the repatriation or resettlement of Arab refugees," the conference pointed out.

The sentiment of the conference throughout its sessions, voiced by speakers and conference leaders, was for a new appraisal of the world responsibility of the United States and for the development of new attitudes.

Some pertinent quotes were:

THOMAS K. FINLETTER of New York, former secretary of the U.S. Air Force—"To reduce East-West mutual suspicion the United States should do something which it has never done before: simultaneously with the effort to reduce tensions generally, to propose in the UN a full-scale disarmament plan, complete in all its stages down to the final one—but protected at each stage, so we will not be in a worse position than at the start, if there is a breach of the agreement by any other country."

METHODIST BISHOP G. BROMLEY OXNAM of Washington, D. C., keynote speaker—"Too much of our policy is based on fear of communism rather than faith in freedom . . . let the hysterical stay under the beds as they search for the communists; let us so change the planet that when our first visitors from Mars arrive they will find a society fit to be called the Kingdom of God."

DR. O. FREDERICK NOLDE, director of the Commission of the Churches on International Affairs (Joint agency of the World Council of Churches and the International Missionary Council). On the China issue—"It is an amazing fact that until the emergency of the recent crisis in the Formosa Straits, public opinion in this country was neither critical nor vocal. The situation has been different in Christian opinion outside the United States. For years our colleagues abroad have found it difficult to understand the United States' position."

DR. RALPH W. SOCKMAN, minister, Christ Church (Methodist), New York—"We judge ourselves by our motives and other peoples by their actions. We believe our motives are pure, that we desire nothing but peace. But other nations judge us by our world-wide ring of air bases and our world-cruising navies."

DR. ROY G. ROSS, general secretary, National Council of Churches—"Men of peace, through the churches and allied institutions, can tip the balance between life and death for men and nations and we are determined to play our role to that end."

Conference delegates—two thirds of whom were laymen—were appointed by their various church organizations and thus represented a wide cross-section of the 33 major Protestant and Eastern Orthodox bodies in the National Council of Churches. The conference director was Dr. Kenneth L. Maxwell, executive director of the National Council of Churches' Department of International Affairs. Assisting in direction was Dr. Darrell Randall, departmental associate director.

A Nationwide Program for Peace

Leaders and individual members of denominations, of councils of churches, and of local churches, are now being alerted to ask themselves:

What will you do in the plans in the following timetable?

Winter-Spring, 1958-59—Publication and distribution of World Order Study Conference Reports and other special study materials.

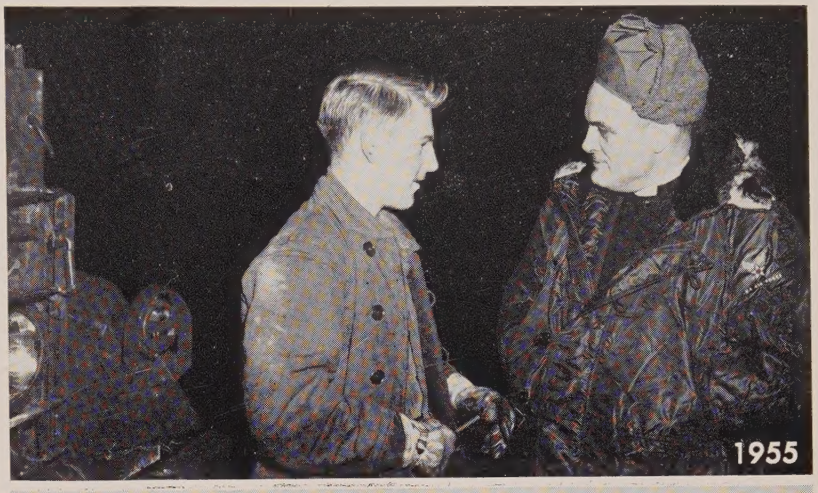
Summer 1959—Leadership Training in Conferences, Camps, Assemblies, both denominational and ecumenical.

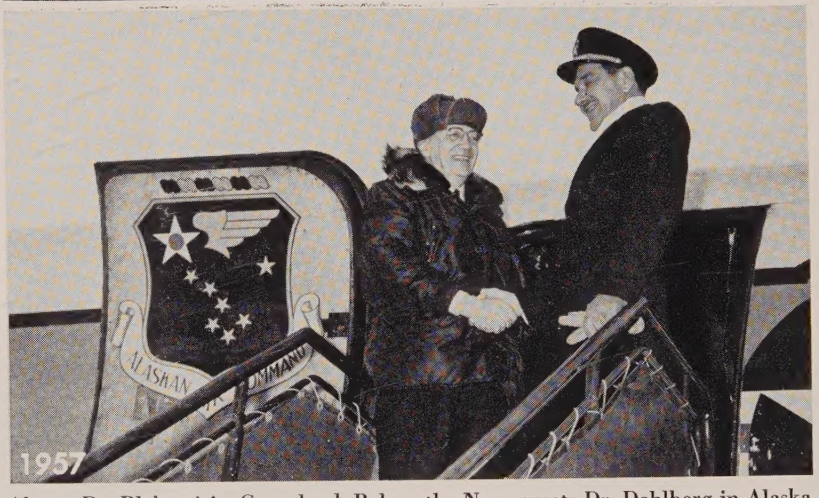
September-October 1959 — Leadership Training Institutes in every possible local council of churches.

January-June 1960—Education and Action Programs in every possible local church, across the country.

Dr. Dahlberg Will Spend Christmas with Air Force in Moroccan Desert

Bishop Martin smiles at young Koreans.





Above, Dr. Blake visits Greenland. Below, the Navy greets Dr. Dahlberg in Alaska.

Dr. Edwin T. Dahlberg, president of the National Council of Churches, will spend the 1958 Christmas season with units of the United States armed forces in Spain and North Africa.

He will preach on Christmas Day at Sidi Slimane, French Morocco, headquarters of the 3906th Air Base Group.

Dr. Dahlberg's visit continues for the sixth successive year the tradition of the National Council's sending its president to visit members of the United States armed forces, their families, and their chaplains at Christmas time, as the spiritual ambassador of the 144,000 churches at home.

Dr. Dahlberg expects to fly from New York's Idlewild airport by commercial plane on December 18, and arrive in Madrid December 19. He plans to return to the United States by way of Paris, leaving the French capital December 31.

He is scheduled to arrive at Torrejon Air Force Base, headquarters of the United States 16th Air Force, and preach on Sunday, December 21, before officers and men of the 3974th Air Base Group at Zaragoza, Spain. From there, he will travel to Rota, Spain, where he will bring the Christmas wishes of families and friends up to the 537th Naval Air Station.

His first stop in North Africa will be Port Lyautey, in Spanish Morocco, on December 23, where he will visit the 214th Air Station. He is scheduled to reach Sidi Slimane, located in the middle of the desert in French Morocco for a Christmas Eve candlelight service, and to participate in the Christmas Day service at the same base, which is headquarters for the 3906th Air Base Group.

The next stop on Dr. Dahlberg's Christmas trip will be with the 3922nd Air Base Group stationed at Nouasseur, in French Morocco, on December 26.

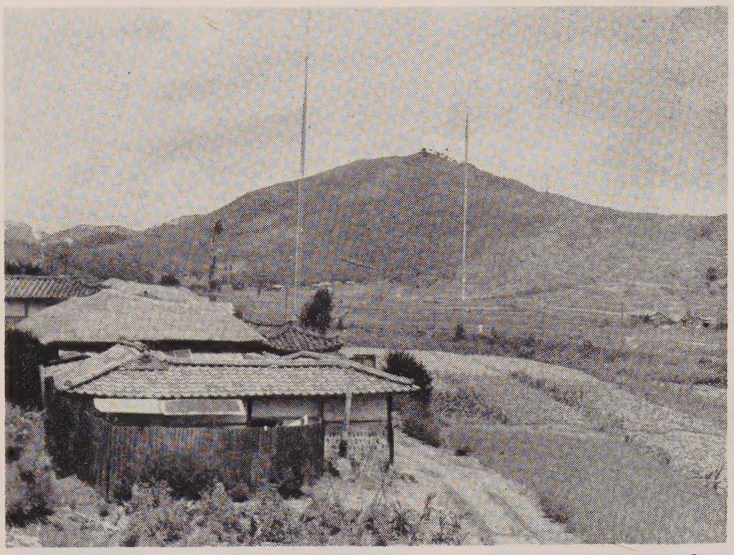
Dr. Dahlberg leaves Nouasseur on December 27, when he will also observe his 66th birthday, for Ben Guerir, in French Morocco. He preaches on Sunday, December 28 at Ben Guerir in the chapel of the 3926th Air Base Group.

He returns to Madrid on December 28. Air Force and Navy Groups are the only American armed forces units in the area where Dr. Dahlberg will spend the Christmas season.

In 1957, his first year as president of the National Council, he spent Christmas as a guest of the Alaskan command, visiting principal Army, Navy, and Air Force bases and some of the lonely outposts.

Dr. Dahlberg's predecessor, Dr. Eugene Carson Blake, of the United Presbyterian Church, U.S.A., was sent by the National Council to visit armed forces in Japan and Korea, Newfoundland, Labrador, and Greenland, and Alaska on successive Christmases.

Methodist Bishop William C. Martin, second president of the National Council of Churches, spent Christmas 1953 with United States armed forces in Japan and Korea.



Radio masts of Station HLKY frame mountain in North Korea where people risk punishment for listening to Christian message.

1948—1958

RAVEMCCO

A Christian Voice Heard 'Round the World

By EDWIN M. LUIDENS

1958 marks the 10th Anniversary of RAVEMCCO—the Radio, Visual Education and Mass Communication Committee of the Division of Foreign Missions of the National Council of Churches. An anniversary program on December 9, 1958, was a highlight of the Division's Annual Assembly in Pittsburgh, Pa. For its part, the OUTLOOK salutes RAVEMCCO with this first-hand account of the recent survey of its operations in the Far East by the executive secretary.

IT WAS to see at first hand exactly what is being done, and how, in carrying out the churches' mission of teaching and preaching in the Far East through our new miracle mass media that four of us started off on a survey tour on June 30. Our study of RAVEMCCO-related work took us to the Philippines, Hong Kong, Korea and Japan. We had some rewarding experiences in seeing the great strides being made by church-related audio-visual committees in Taiwan and Okinawa. And we made cordial contacts with leaders in other missionary projects, including the Far East Broadcasting Company, TEAM and other groups, before taking part as observers in the Second All-Asia Mass Communication Conference in Tokyo in August.

Dr. Harry C. Spencer, executive secretary of the television, radio and films commission of The Methodist Church, Dr. Henry Mack, director of RAVEMCCO—related Station DYSR, who was a delegate from the Philippines to the Tokyo Conferenece, Mrs. Helen Saulsbury and I made up our foursome. Dr. Mack, incidentally, is a brother of Dr. S. Franklin Mack, executive director of the National Council of Churches' Broadcasting and Film Commission.

Our DYSR station has been given excellent facilities on the second and third floors of a building on the campus of church-related Silliman University in Dumaguete City. The new transmitter site is also good and provides room for expansion by Christmas this year to 5 kilowatts from its present 1 KW.

The station's policy is under the control of the Philippine Federation of Christian Churches and its station break is made in the name of the Federation. This is a good place to underline that at practically every center we visited, Christian broadcasting, film and audio-visual work is being done entirely by nationals in cooperation and consultation with the National Christian Councils of the countries in the area. American personnel serve mainly in leadership training and as instructors in broadcast, engineering, production and programming techniques, but almost always under the local management.

If this were not the case, one of the greatest forces for evangelization in the Christian missionary enterprise today would be negated. National pride and an often jealously guarded independence have combined to rid the Far East of the white "foreign missionary" come to preach to the "heathen." Today, national graduates of Christian schools, colleges and hospitals in Asia and the United States are not only serving their own people but are themselves going out to

At left: Mathew Ogawa, executive secretary of AVACO, Tokyo; Bishop Augustine T. Takase, AVACO chairman. In center, facing camera: Rev. Edwin M. Luidens, executive secretary of RAVEMCCO; and Mrs. Helen Scott Saulsbury of Temple, Tex.

preach and teach in other countries.

At the service in the Young Nak Presbyterian Church—one of four services that day—the regular offering was taken after a special offering for the Women's Christian College had already been collected. This church supports 25 evangelists in Korea and a missionary couple in Bangkok, Thailand, for whom offerings also are made regularly. I was told, too, that the church school children in its huge, modern Christian education building, had given $475 on the previous Sunday. And many of them, I was assured, were "shanty" children who could ill afford anything at all.

Station HLKY of the Korean National Christian Council in Seoul was one of the busiest places I have ever seen. A handsome brick building, it houses studios, a film and record library and classrooms, in one of which I saw a group of Korean girls getting instruction in running a motion picture projector. Ministers of churches in the city came and went in a steady stream, bringing back film reels and borrowing others as well as LP records and audio-visual paraphernalia for their churches.

Through a glass partition, I watched the Korean cast of a radio play, then on the air, which I was amazed to discover was about the Battle of Bunker Hill. Audio-visuals were also being used in fascinating ways, the art work often done by leading local artists.

Encouraging was a proposal we heard that a radio studio be incorporated into the plans for Chung Chi College and we learned that talks between AVACO technicians from Tokyo and the groups concerned in Hong Kong are being planned. As a matter of fact, this situation led the team to one of its most important general findings. As we stated in our report: "In view of the importance of the mass media in the world, no Christian college or university can avoid its responsibility to train Christian leadership in this field."

An unforgettable experience was the trip our team took to the HLKY transmitter station. Between its two mighty masts we found ourselves looking straight into North Korea—a forbidding range of mountains which nothing but the voice of radio can cross. And we heard evidence that it does cross them, reaching out to North Koreans listening on hidden receivers and even to Communist soldiers—ordered to monitor the broadcasts perhaps but, just possibly, men eager to hear a Christian voice from the free world.

Station HLKY broadcasts 52 hours a week, all in the Korean language except for two hours on Sunday. A recent listener poll showed it to be second in popularity to the government station and that large blocks of its audience are students, professional people and families. There are 829,000 potential listeners in Seoul out of a population of 1,500,000 and in the signal area of Taegu about one-third of its 700,000 people have radios, among them 100,000 Christians. It is hoped that by this Christmas the first of two experimental 250-watt relay stations, already approved by RAVEM CCO, will be in operation in Taegu. We learned too, of plans to extend this Christian Radio Network through a package plan placing relay stations in Pusan, Taejon and five other towns in South Korea.

Dr. Henry Mack, DYSR, leads Bible class for young Filipinos in poor neighborhood.

We noted intense interest everywhere in the Far East with classical Western music in "hi-fi" and stereophonic reproduction, while television is making vast strides in many countries in the area.

In Okinawa, we had the privilege of attending the first public meeting of the new Okinawa Christian Council and there, too, found that A-V work had a top place in their plans. Mrs. Spencer had joined us and together we visited KSAB, the Okinawa outlet of the Far East Broadcasting Company, which assured us of its willingness to cooperate with member-churches in the new Council. KSAB is at present installing a 100,000-watt medium-wave transmitter near Naha to beam programs to the large cities on the China coast.

An evening box-supper meeting with about 50 church leaders was a stimulating experience, particularly as the young translator, a Christian, was director of the local radio station. We learned that there are an estimated 8,000 radios in Okinawa homes and about 80,000 "parent-child" radio speakers. These are outlets in village homes, shops and in the streets operated either by the mayor or a commercial operator who tunes them through a central radio receiver, much like the "Musak" programs in American restaurants. This means that the operator controls what is heard over all speakers attached to his set. On the other hand, KSAB uses four 15-minute Japanese programs a week from AVACO, RAVEMCCO'S affiliate in Tokyo, and it is hoped that these may be increased. Okinawans pointed out to us, however, that "Okinawa is not Japan and its people have several differences in thought and culture, as well as politics, from the Japanese."

Since there is no Christian Council on Taiwan, our team made contact with leaders of the Taiwan Evangelical Fellowship, the Presbyterian Church which has 600 churches on the island, and several missionary leaders. Here we found that nothing in the Japanese language may be imported to Taiwan. This means that indigenous production of audio-visual aids such as the popular *kamishibai*—flash cards which tell a picture story—must be encouraged. Both government and commercial radio stations on Taiwan accept Christian programs, but we found an imperative need there for a person with radio experience assigned to train Christian leaders to reach the core of Taiwanese, more that 95 per cent of whom are non-Christian.

Hong Kong's strategic position and its

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direct relation to the culture and the masses of the mainland give it an importance greater than its size. There we met members of the Audio-Visual Evangelism Committee representing nine of the most important Christian groups in the colony. As yet, however, they have no direct connection with the Hong Kong Christian Council. The AVEC headquarters were very cramped and inadequate. There is a need for recording room facilities, a preview room—in fact, a whole building of its own.

AVEC has been conducting one of the most active film evangelism programs of any urban area in the world. It shows Christian movies to approximately 100,000 people a year—in schools, churches, prisons, orphanages and even on rooftops of 6-story tenement houses in Hong Kong!

Hong Kong radio and rediffusion, we found, carry little if any Chinese Christian programs. But the city's unusual source of talent could be trained not only to serve Hong Kong but to produce Christian programs in several Chinese languages for use over RAVEMCCO's proposed Southeast Asia Radio Project as well as in the Philippines, Taiwan and Malaya under the auspices of local Chinese churches.

The most advanced church-related audio-visual program in the Far East is conducted by AVACO in Tokyo, Japan, which has a board of directors composed of leading Japanese churchmen. AVACO produced programs are used extensively over the government radio network and some commercial stations on sustaining time. And with six television stations in the Tokyo area alone, this new opportunity to bring Christian TV programs into thousands of Japanese homes, shops and factories is now being given top priority.

To assist radio and TV program committees overseas, RAVEMCCO prepares lists of American films cleared for their use. Eighteen produced in cooperation with the National Council's Broadcasting and Film Commission are featured in the current 14-page listings under headings such as Biblical, the work of the church around the world, and modern Christian living. Other RAVEMCCO publications keep them up to date on the most recent developments in mass communication equipment. AVACO also has begun magnastriping evangelistic films in Japanese synchronized sound as well as sponsoring the production of Japanese films which will be viewed first on television and later distributed to the churches.

The story of the second East Asia Mass Communication Conference which we attended in Tokyo has been told elsewhere. However, our team was particularly pleased that AVACO director, Mathew Ogawa, will head the new Asia Mass Communication Committee set up by the Conference, with AVACO's Rev. Vern Rossman as his assistant. This, we felt, indicated the esteem in which AVACO's programs are held by fellow-Christian's in Asia.

Everywhere we went, we saw the potential of mass communication in answering the whole needs of men and women. And we saw some of those answers being given. But perhaps our strongest impression was admiration for the ingenuity and courage in the face of obstacles of the communications people we saw working with insufficient tools.

The Asia churches realize the tremendous tasks facing them and they feel frustrated only by their dependence on sister-churches in America for financial support. While they are gradually absorbing more and more budget responsibility, surely we are all equally responsible before God to see that His Gospel is "brought to every creature."

Church Giving at All-Time High

MEMBERS of 52 Protestant and Eastern Orthodox bodies in the U. S. contributed an all-time high of $2,206,593,817 to their churches in 1957.

For the first time, more than one-fifth of the donations went to benevolences, such as home and foreign missions and relief abroad, the National Council of Churches' Department of Stewardship and Benevolence has reported.

Contributions jumped $165,000,000 above 1956 giving, with more than a third of that—$57,000,000—going for increased benevolences. Of the total, 79.9 per cent went for local congregational operations, reported Rev. T. K. Thompson, executive director. As in previous years, the figures were compiled by the department in cooperation with the Council's Bureau of Research and Survey.

For congregational expenses—ministers' salaries, church maintenance, repairs, fuel, lighting, etc.—the 41 bodies reported this year the sum of $1,323,148,238, a gain of almost seven per cent over the previous year.

Per-member giving for all purposes in the 41 bodies reporting comparable figures showed a new high average of $63.27, a gain of four per cent over the previous year. This was broken down into $50.39 for congregational expenses and $12.88 for benevolences.

All 52 bodies, Mr. Thompson said, reported a total of $84,102,030 for foreign missionary work. For the 41 communions reporting comparable figures, total foreign mission contributions increased from $59,000,000 to $64,000,000. On a per-member basis the gain was about five per cent.

Only 21 denominations supplied information on church building, reporting expenditures of $267,932,650, equal to 28 per cent of the total they reported for congregational operations. A year earlier 25 bodies reported a figure equal to 29 per cent of their operations.

Of the 20 highest per-member contributors for all purposes, three bodies this year exceeded $200: the Pilgrim Holiness Church with $206.85, Wesleyan Methodist with $204.97, and Seventh-Day Adventist with $203.97. Their respective membership is 30,000, 36,000, 38,000.

Highest per capita givers for benevolences were the Seventh-Day Adventists with $160.70. Second were the United Brethren in Christ with $118.96.

Mr. Thompson also released 1957 figures for six Canadian churches. Total giving was $90,717,000 with $16,900,000 reported for benevolences, a gain of 7.4 per cent over the previous year.

The current report is the 38th of an annual series begun by the United Stewardship Council, one of the 13 agencies merged in 1950 to form the National Council of Churches and now the National Council's Department of Stewardship and Benevolence.

Matters of Concern to the Churches

What has often been said must be said again. The Christian churches of the United States and their Councils not only have the right but also the duty to study and comment upon issues, no matter how controversial, in the realm of politics, economics and social affairs, in view of their common faith in Jesus Christ as both Lord and Savior. *For all matters of concern for human beings are matters of concern to the churches and the churches' Lord.* The Study Conference at Cleveland has performed a valuable function in helping the churches and their members carry forward the process of the American people's development of their foreign policy.

—From a resolution commenting on the Cleveland World Order Study Conference, by the General Board of the National Council of Churches, at Chicago, December 3, 1958.

Old Cultures Will Study New Patterns of Woman's Role

By J. Arthur Lazell

A NEW world of opportunity is soon to be explored with the help of United Church Women through the volcanic islands and coral atolls of the South Pacific that stretch thousands of miles along the Equator from New Guinea to Easter Island.

The sheer, wild beauty of these islands, topped with lush vegetation, and inhabited by thousands of men, women and children, felt the searing wind of bloody World War Two. But the weapons of 20th century civilization did little to help these people rise out of their centuries-old civilization. Today, the patience and imagination of a women's interest officer from Belfast, Ireland, will provide the help and guidance these people need—particularly the women.

Through the joint efforts of the United Church Women and the South Pacific Commission, Marjorie E. T. Stewart will undertake the job of instilling a desire among the women of the islands, and providing them with the capacities, to share equally in the social, economic and political development of the South Pacific. Miss Stewart will also help wipe out the ravages that attack children of the islands.

The South Pacific Commission is a joint effort of the six nations, including the United States, that have administrative responsibility for the South Pacific Islands. In 1957, United Church Women offered the Commission its interest and cooperation in setting up a women's interest project. Miss Stewart will head the program, starting the first of 1959. She has been the director of the YWCA's Tropical Community Center in London, in charge of courses in self-help, community betterment collaboration, planning of programs geared to local needs.

Miss Stewart will begin the pilot project on the island of Aitutaki, in the Cook Islands administrative area. Captain Bligh stopped at Aitutaki with the sailing ship *Bounty* in 1789 and saw much of what Miss Stewart will find: a wide coral reef enclosing a deep lagoon; an island that is largely volcanic and very fertile, stretching some seven miles. Its population is a little over 2,400 grouped in eight villages.

Some work has been done among the women and children of Aitutaki and it will ease the initial problems Miss Stewart must face. The Aitutaki women have organizations where the emphasis is on housekeeping, diet, cooking, health and hygiene, mothercraft, dressmaking, and additional subjects like tribal history and customs, civics, citizenship.

The program of women's interest that Miss Stewart will develop, with the cooperation of the South Pacific Commission, will be directed toward ameliorating certain basic needs of women of the South Pacific:

Dean Knowles A. Ryerson, University of California School of Agriculture, and Senior Commissioner, South Pacific Commission, points to area where project will be set up.

The establishment of women's clubs as a means of serving villages and districts.

Instruction in keeping homes clear.

Encouragement and guidance in keeping women's latrines clean and fireproof.

Getting children to attend school regularly.

Meetings to make items like mats, baskets and bags both for sale and for use in the home.

Helping women play a useful role in community affairs.

Some of the specific island needs include recognition of the necessity for full and continuous cooperation between the islanders of both sexes in developing community life in keeping with the area; more schools for girls with facilities for domestic training; more education for women; greater exchange and dissemination of information throughout the South Pacific islands.

Despite the progress made by the women of Aitutaki, the needs remain great. One of the biggest is that bane of many civilizations, a high infant mortality rate. Pre-natal and post-natal care must be developed and extended. The overall matter of child welfare must be handled. Malnutrition needs attention. Housing is a problem. Water supply is a greater problem in seome villages than in others. And strangely, but understandably enough even in the 20th century, the value and use of money is not appreciated. In general, women lag behind the men and do not enter equally into village life, and social problems exist in connection with the upbringing of young women.

Miss Stewart's second phase of women's interest work will take place in the British Solomons Island Protectorate, location of Guadalcanal of World War Two. About 98,000 Melanesians live in the protectorate, comprising a very large number of distinct language groups, with differing patterns of social and economic life. The day-to-day life of the women consists of gardening, gathering firewood, water and food, cooking, care of small children, and some pottery-making.

As elsewhere in the islands, very few women receive any education. Mission schools for girls exist, but are widely scattered. There is little vocational training for girls. Nursing and teaching are the two principal vocations open to women. The more progressive areas have developed women's committees to foster their interests and meet their needs.

In general, the needs include child welfare, knowledge of better home economics methods, better clothing — to name a few. The importance of the women's interest project initiated by United Church Women for the Solomons Island region lies in the fact that the present situation is a critical one in terms

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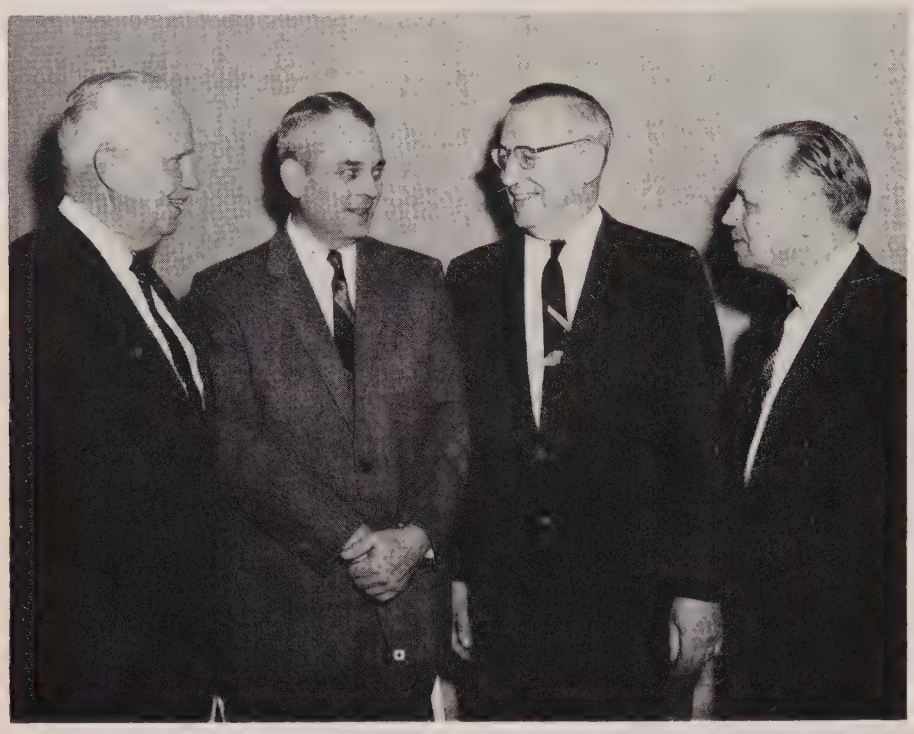
The Manpower of the Churches



As the United Church Men's Board of Managers Met — Left to right: Samuel J. Patterson, Jr., New York, general director; John V. Matthews, Fayetteville, Tenn., national president of UCM; Dr. Edwin T. Dahlberg, president of the National Council of Churches; and W. R. Montgomery, Dayton, O., chairman of the Conference of Men's Work Secretaries.

By SAMUEL J. PATTERSON, JR.

THE basic center of Protestant men's work in this country is the local church.

Local men's programs provide denominational strength both at home and abroad and are the basis for denominational cooperation.

Protestant men can no longer, however, confide their efforts to their local church. This is no age of isolation. The local program is already united with that of the presbytery, synod, or assembly, and through them with other denominations.

Twenty-three denominations in the U.S. and Canada have well-organized men's movements. Eight or ten others are in various stages of starting one. In all of these the emphasis is on men in local churches, the strong unit of American denominationalism. Efforts beyond the local church level are all as a means to strengthen men's work in local churches.

Think of the manpower pool of a church, one-fourth of the membership. Each man is a Christian, and joined by deliberate choice. However, they are not equally well-informed. In fact, many know little about the Book of the Church, its history, beliefs, works and plans. Helping them to learn and grow is a key to "men's work," to making their influence felt within both the church and the community.

Men also are not equally active. The program therefore is to inform men and put them to work.

This can be in workshop and Bible study, in evangelism and missions, in Christian nurture and spiritual growth, in stewardship and service, in Christian citizenship, vocation, and family life, and in Christian fellowship and participation.

The men's group is both a "port of entry" for many men who shy at the more formal activities of the church and a "feeder" into other phases of the church's activity. Men, therefore, can "feel at home" in terms of their abilities and interests.

Another characteristic of men's work in America is wider relationships. Here the individual Christian grows personally, experiences fellowship, and does much together with other men that he could not do individually. In fact, this "coming together" is the church. As the local group practices the wider relationships routine of the denomination, the individual man "lengthens his arm" into area, national, and world-wide affairs.

But American men find that strong programs are shot through with cooperation between the denominations. This happens in the local community and works itself out in wider and wider areas. There is much work at every level that can only be accomplished through such cooperation. The American term for this among Christian men is "United Church Men."

We do not have two kinds of men's work in this country. We have only one —denominational and cooperative. Just as inhaling and exhaling are both necessary to breatheing, so are "denominational" and "cooperative" necessary to men's work.

Some of the cooperative activities that are engaged in are (1) exchanges of best practices, (2) church men's rallies, (3) Laymen's Sunday, (4) services to armed forces men's work, (5) aid to overseas churches, (6) assistance to church colleges, (7) fellowship, (8) understanding, (9) appreciation, (10) assistance, (11) united action. Other activities are to be found at the point of need in each community. This is "gearing men to the whole program of the whole church."

Speaking at the annual meeting of the board of managers of United Church Men in Columbus, O., in November, Dr. Edwin T. Dalhberg, president of the National Council of Churches, urged Protestant men to "bridge the gap between the way the Gospel is preached and the way it is applied.

"Men must not yield to the temptation of thinking that the only religious work is that which is done within the sound of the church bell on Sunday morning," he said.

"Bridges are needed for the flow of human communication in international relations, racial fellowship, church unity, and communion between the soul of man and the heart of God."

Dr. Dahlberg called on Christian laymen to "take the faith of the church into the working world." Furthermore, he declared, "The cold wars of religion must cease. They are against the will of God and work havoc with the faith and labors of men."

John V. Matthews, Fayetteville, Tenn., president of United Church Men, presided at the Columbus sessions. Meeting with UCM was the Conference of Men's Work Secretaries, the chairman of which was W. R. Montgomery, Dayton, O., of the Evangelical United Brethren Church.

Mr. Patterson is general director of United Church Men, men's organization of the National Council of Churches.

Government Is Responding to Migrants' Needs

Mrs. Norman Vincent Peale, who acted as toastmaster, with Governor Robert B. Meyner of New Jersey and Governor Averell Harriman of New York at the Migrant Luncheon.

ONE of the most baffling and difficult problems in the United States, that of the voiceless, hopeless, stateless migratory worker, demands greater effort by the churches in awakening conscience at all levels of society and government, and effective and enforced federal legislation.

These were the basic points made by a group of speakers at the fourth annual migrant luncheon held in New York under the auspices of the National Migrant Committee of the Division of Home Missions of the National Council of Churches.

Speakers were Mrs. Monica B. Owen, associate director of the Migrant Ministry; Governor Averell Harriman of New York; Governor Robert B. Meyner of New Jersey, and William L. Batt, Jr., Commissioner of Labor and Industry in Pennsylvania.

Commissioner Batt predicted that, if the next session of Congress could be induced to act in recognizing the federal government's share of responsibility for the condition of migratory workers, more progress would be made in the next two years than has been made in the past twenty. He urged creation of a federal bureau of migratory labor in the United States Department of Labor, and passage of a seven-point law:

To provide loans to growers for construction of adequate housing for migrant workers; controlled and improved transportation of migrant workers rather than "pious expressions" now existing; establishment of adequate rest stops along migrant worker routes, with cooperation at state level; regulations for crew leaders to protect workers from exploitation; bar against child labor; same protection for native American migrants as is afforded other migrant labor; health and welfare benefits.

All four speakers pointed out that legislation such as this could only be done on an interstate, federal level in order to produce uniform, effective measures.

Mrs. Owen pointed out that "the Church cannot work alone through the Migrant Ministry," which employs only 40 persons at the national level, 450 "seasonal workers," and uses the assistance of 7,000 volunteers in 33 states.

"The Migrant Ministry," she said, "becomes a partner of public agencies at local and community levels, of Governor's Commissions and of the President's Committee on Migratory Labor, trying to better the conditions under which the migrants travel, live and work.

"Changes in the law take years and the Church in its mission to people cannot wait. So, working with local communities," Mrs. Owen continued, "it sets up child care centers to keep babies and young children out of the fields; it provides schools for those who have been deprived of education, it gives to teen-agers and adults the skills they need for a better life; and it provides a direct religious ministry adapted to the background and understanding of the people."

Governors Harriman and Meyner, with Commissioner Batt, outlined the work being done by their respective states, in coping with migratory labor conditions. New York has 35,000 migrant workers, New Jersey 20,000, and Pennsylvania 10,000, with an additional 40,000 day workers. The fruits and vegetables they harvest are valued in the hundreds of millions of dollars.

All three men agreed that a fundamental obstacle to raising the wages and living standards of migrant workers was that it raised the costs of growers in their states who had to compete with produce from states where much less was done for the migrant worker.

"My conscience was not clear," Governor Meyner said, "and I understood that the problems are far from being solved after I visited a camp and a school for migrant workers and their children in New Jersey.

"There is a great resistance," he added, "on the part of local school authorities to using public school facilities for migrant worker children despite the fact that the migrant worker helps produce revenue that supports the same schools."

Governor Harriman specified the need for covering migrant labor with federal minimum wage legislation, workmen's compensation, among other urgently needed federal action. He described steps taken in New York to coordinate supervision of migrant camps, to bring 8 per cent of the state's migrant workers under Social Security.

The present child-care center program (in New York) is inadequate," Governor Harriman admitted. "It covers less than 15 percent of the children in mi-

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Celebrate Golden Jubilee

At Fiftieth Anniversary Luncheon — Left to right: Dr. William J. Villaume, executive director, Department of Social Welfare; Rev. Shelby Harrison, former chairman, Federal Council's Commission on the Church and Social Service; Dr. Leonard Mayo, present chairman, and Dr. Roswell P. Barnes, a former director of the social welfare department.

THE first national training program for social welfare executives has been approved by the General Committee of the Department of Social Welfare of the National Council of Churches. The program will train 50 community organization specialists for employment by social welfare departments in 50 major city and state councils of churches. Dr. Leonard W. Mayo, national director of the Association for Aid of Crippled Children, chairman of the department, presided.

At its Golden Jubilee meeting in November, the committee also voted to call a major National Conference on the Churches and Social Welfare in the fall of 1961. It will bring together some 3,000 health and welfare workers in the United States, Dr. William J. Villaume, executive director of the department, said.

"We will emphasize the work of denominational boards and discuss new opportunities for social welfare programs of the churches," he said. "This will be the third and largest of a series of such conferences sponsored by the department." Dr. Villaume is one of 12 "outstanding citizens" appointed by President Eisenhower as a vice-chairman of the 1960 White House Conference on Children and Youth.

In other action, the department's General Committee voted to bring to the attention of the National Council's General Board a "deplorable attitude" in some Southern cities "in depriving bona fide welfare agencies and organizations from participating in community activities." The action was taken, Dr. Villaume said, following reports that the Urban League, which mainly serves Negroes, is excluded from such activities in some cities in the South.

Messages of appreciation were adopted by the General Committee honoring both the Council on Social Work Education and the United Community Funds and Councils of America for "the consideration which they have given to the religious content in social work education."

This fiftieth anniversary of the department was highlighted in a luncheon address by Dr. Roswell P. Barnes, one of its former directors. Now executive secretary of the U.S. Conference of the World Council of Churches, he is a former associate general secretary of the National Council.

Appraising trends and developments in church social work since 1908, Dr. Barnes noted a tendency today to "deal too much with man in the abstract." The churches, he said, miss the image of the human person by over-concentrating on the new scientific disciplines.

The churches also need to take a "long look," said Dr. Barnes, at what mass society is doing to individuals and the relation of the church to the welfare state and socialized medicine.

Dr. Mayo introduced Dr. Barnes and Rev. Shelby Harrison. Mr. Harrison's long record of service since 1917 includes eight years as chairman of the Federal Council of Churches' Commission on the Church and Social Service, predecessor of the present department.

Major contributions made by the churches to national social welfare, Dr. Mayo declared, include creating a renewed spirit of service and dedication by awakening people to their responsibilities as Christians. "The churches have always emphasized the spiritual aspects of professional life," he said, "particularly in their social work and welfare programs in the community."

A mammoth 50-year birthday cake was served at the luncheon, after which the committee returned to business in hand. Its next meeting is scheduled for March 12, 1959.

Migrant Luncheon

(*Continued from page* 15)

grant families in the nine centers that have been operated."

Five hundred men and women at the luncheon represented church organizations at various levels, private and voluntary groups, and state and federal agencies concerned with migrant labor.

"Everyone here," Governor Meyner said, "is a potential lobbyist for the migrant worker and his family. We must make growers realize that these people are also human beings; awaken local communities to the knowledge that there is a great potential among the migrant workers that needs to be developed; that they have the same desires, feelings, fears, and aspirations as the rest of us."

Quincy Howe, ABC network commentator, moderated the symposium. Mrs. Norman Vincent Peale was toastmaster. Miss Catherine Van Buren, soprano of the Riverside Church, sang. Invocation and benediction were offered by Rev. Jon L. Regier, executive secretary of the Division of Home Missions of the National Council.

Miss Edith E. Lowry is national director and eastern regional director of Migrant work for the Division of Home Missions. The luncheon was sponsored by the Special Events committee of the National Migrant Committee, of which Mrs. Harold H. McConnell is chairman. Mrs. Roy G. Ross was chairman of the luncheon committee.

"Change" Was the Key-Word

THE setting: A world agonizing through decisions between possible annihilation or abundance in this revolutionary Nuclear-Space Age. The event: Over 500 representative church leaders meeting in the Fifth World Order Study Conference, Cleveland, November 1958, to face our "Christian Responsibility on a Changing Planet."

Christian faith was the vantage point from which the delegates considered the issues of our tortured world. The context of faith was set by the opening service of worship conducted by President Edwin T. Dahlberg of the National Council of Churches.

The delegates later declared: "We have been moved to this meeting by that faith in the redeeming love of God revealed in Jesus Christ which requires us and enables us as Christians and citizens to live in the world as it is. . . .

"We believe in God, Creator of heaven and earth, Sovereign over time, history, nations and peoples. He has made of one blood every nation of men, and wills that men should live together in an order of freedom and justice, and at peace with one another."

In the working sections and the Message Committee they sought — as Christians — to deal with "the hard choices between real alternatives."

The delegates of the churches were carefully selected by the responsible officers or official bodies in the 33 denominations constituting the National Council of Churches. The denominations sought to send the highest level of representation and of competence in international relations. Delegates were two-thirds laymen, one-third clergy. They represented many technical disciplines in the sciences and social studies, public life and private enterprise, politics and theology.

Advance study during a year preceded the Conference. Preparatory study commissions included numerous national and international leaders in various fields related to world affairs. Twelve papers were prepared for background of deliberations at the Conference.

Stimulating addresses representing various views challenged the delegates:

Bishop G. Bromley Oxnam cut to the core of basic issues of freedom, justice and world order in a keynote address reviewing past conferences and challenging this one.

Secretary of State John Foster Dulles made a major presentation of present U. S. foreign policy, acknowledging that it must constantly seek to meet tremendous changes. At the close, he received repeated ovation, expressing warm personal appreciation of his fellow-churchmen whom he had led in the first World Order Study Conferences.

Dr. Roy G. Ross, general secretary of the National Council of Churches, voicing the fundamental concern of the Council in international affairs, declared that men of peace, through the churches and cooperating organizations, can tip the balance in life and death decisions for men and nations, and expressed the determination of the churches to fulfill their responsibility.

The main work of the Conference, in the Message Committee and the four study sections, dealt with "the hard issues." These included questions of "the power struggle and security in the Nuclear-Spage Age," "overseas areas of rapid social change," "human rights," and "international institutions for peaceful change." Chairmen and rapporteurs included national and world leaders in their respective fields.

Some of the "hard choices" dared by the Conference were controversial, as in disarmament, China policy, and human rights. Except for a few misinformed or malevolent snipers, ensuing public debate has moved toward fulfillment of the purpose of the Conference: the encouragement of public discussion and widespread study on the crucial issues confronting our nation and our world.

"Change" was the key-word of the Conference. It stood out in the addresses. All the working sections and the Message Committee shared this major thrust throughout the Conference and on most of the issues studied: While the delegates were appreciative of what has been done in constructive ways by the U. S. government, there was strong consensus that major and far-reaching changes are demanded in U. S. foreign policy, in light of Christian considerations and the facts of our revolutionary world.

The Conference spoke only for itself. The delegates of the churches, operating by the democratic process in their work, made no claims to speak for anyone else. The Conference findings will be presented to the General Board of the National Council of Churches for its consideration.

The Message, resolutions and findings of the working sections of the Conference contribute background materials for a Nationwide Program of Education and Action for Peace from June 1959 through June 1960. This is being developed by the Department of International Affairs in cooperation with the constituent communions of the National Council and councils of churches across the nation.

In seeking to stimulate study and the development of public opinion, the churces will be fulfilling a significant role, religiously and in the public interest. Secretary of State Dulles, warmly received personally by the Conference, spoke in his address of "our basic faith in the right and capacity of peoples to govern themselves" and concerning our land he said, "Here the people are the masters and the government is the servant." So the churches are praying, planning and programming for their future responsibilities in education and action for peace on this changing planet. As they do, the words of the Conference Message are both stimulus and benediction: "The peace of God be with you, and His grace be with all who study the peace of His World."

Tangible Symbol of Growing Unity

IN retrospect, it is quite clear that almost the first words spoken at the cornerstone laying for the Interchurch Center, on October 12, are the most important words to be said of the ceremony: "Unless the Lord build the house, they who build it labor in vain."

It will be important that the thousands of persons who visit Interchurch Center through the years leave with a far deeper impression than is conveyed by a 19-story building of magnificent and modern proportions, set in the midst of the great educational and cultural center that is Morningside Heights. They will have to be imbued with an abiding sense of the spiritual unity that is represented in the structure, and this will only be accomplished if our thinking becomes a realistic measure of the ecumenicity that men's hands and minds hoped to produce in the Center's completion.

Moreover, mere occupancy of the building by a number of the member-communions of the National Council of Churches, the World Council of Churches, the International Missionary Council—and the other national and world wide interdenominational agencies —will not in itself be sufficient proof of the existence of a living spirit of unity and oneness in Christ.

The true meaning of the creation of the Interchurch Center will have to be sought in the thrusting-down of foundations far deeper than those that support the great steel pillars of the Center, for "unless the Lord build the house, they who build it labor in vain."

Several weeks after the cornerstone-laying, Dr. Edwin T. Dahlberg, president of the National Council, told the Eighth National Assembly of United Church Women in Denver that "it was a historic day for American Christianity . . . important as a symbol of the growing church unity in American Christianity. It demonstrates that this unity has solid reality and that Christ is the chief cornerstone . . . we cannot have a united world if the churches continue to be broken and divided . . . the need of church unity is urgent, for the sake of the world and for the sake of Christ. . . ."

Dr. Charles Malik pointed out that "where there is so much hatred and suspicion . . . so much pride of being . . . so much philosophy and idealism and abstract systems and hazy dreams . . . forces of darkness . . . where man in his utter solitude and need is not known or pitied or loved . . . where these things abide . . . it is good that so many churches which call on the name of Christ will be getting together" in Interchurch Center.

"Will be getting together." Here we return to the nub of the matter, to the test of our actual effort, to the desperate need of demonstrating oneness in Christ: not unification but spiritual unity.

This is the nature of the challenge that will always be poised over use whenever we enter Interchurch Center.

From Manger to North Pole

A SURVEY on what is being done to "keep Christ in Christmas" indicates that the road from Manger to North Pole is traveled more easily than in the reverse direction. Some of the answers to "what is being done to keep Christ in Christmas" are also revealing:

"The retailers decided they wanted to do something different this year than have a parade . . . we might do more but we have been coasting along at about the level of two years ago . . . we have not any such project, nor are we planning one . . . Sorry . . . we're not sold on mixing religious floats with nursery rhymes . . . we are interested in a 'how to do it' . . . no local program at the community level . . . we have not succeeded in arousing interest . . . we haven't done anything special in the last two or three years. . . ."

Other answers are revealing in another direction: excellent Christian window displays, cooperation of local authorities and private industry in building creches, outdoor billboards depicting the manger scene, parades with floats depicting 20 to 30 Biblical scenes connected with Jesus' birth, mail campaign directed at businessmen to get "Christ into Christmas" displays, carolling for shut-ins and hospitals, radio and television Christian Christmas programs, "Keep Christ in Christmas" stamp sales.

There are other projects, like getting blood donors, keeping office parties "dry," collecting toys—although they could be done effectively at other times of the year.

Strangely enough, the secular holidays never appear in danger of losing *their* identification: Veterans' Day remains a tribute to veterans, Columbus Day to Columbus, July Fourth to patriotism, Labor Day to labor.

What has been done, and what isn't being done, to "keep Christ in Christmas" points up one pertinent fact. It takes effort, constant prodding, declaring the facts. Fortunately, the greatest means we have is the Christian home, where lies our surest and most important means of remembering, and instructing our children and ourselves, that Christmas is not Christmas without Christ. Herein lies the surest way back from North Pole to Manger, but it will be helpful if we supplement that means by impressing commercial interests that Christmas means Christ, not dollars.

Milk-Bars Oasis for Hungry in Hong Kong

By KENNETH G. HOBART

An empty stomach — and an empty container . . .

These are the only requirements of those who come to the seven milk bars operated by Church World Service in Hong Kong.

Need is always with us on this overcrowded island, where a constant stream of refugees from the Red mainland daily swells the population, where thousands exist in hopeless squalor in tents, cardboard shacks, on rooftops, or in road drains—desperately hungry and desperately undernourished.

At the milk bars they stand in line with pails, large enamel cups, old teapots, and even wash basins, most of them waiting patiently and passively until the mixing of the dry milk powder and water is finished and the reconstituted milk is ready.

The children, however—and a large majority of those in line *are* children—do not always appear so passive.

Sometimes, with the exuberance of the very young, they chase each other—weaving in and out of the lines—shouting and brandishing their cracked and peeling containers overhead.

But — despite their occasional fun-making — these children bear the unmistakable marks of poverty on their faces.

Many of them are just old enough to be entrusted with the important task of bringing home the free U.S. surplus milk distributed by the American churches, yet they have the responsibility of younger brothers or sisters strapped on their slender backs.

When they present their ration cards, they appear shy and withdrawn, and gaze with a child's serious intensity at the huge vats containing the wholesome liquid which they have learned will make—and keep—them healthy.

The ration cards are given on the basis of need. Applicants are visited in their homes to check their economic condition. Usually, each lives in such deprivation and poverty that no one can be turned down. The cards entitle each family to a given number of portions daily, depending on the number of children. A "portion" is a large cup-full—one half pint.

Dr. Kenneth G. Hobart, director of the Hong Kong branch of Church World Service, has had wide experience in the foreign missions field in China and Burma.

The first CWS milk bar was opened about a year ago to distribute liquid milk to undernourished children, nursing mothers and pregnant women who lived in a seven-story concrete-block housing unit, accommodating some 2500 to 3000 people.

The Hong Kong government calls these units Resettlement Estates — but they more closely resemble rabbit warrens. Each has about 500 cubicles, with at least five adults in a single room measuring 10 x 12 feet.

In this same vicinity (Kowloon, on the north side of the harbor) two more CWS milk stations were soon set up to minister to residents of Resettlement Estates. One is handled for us by the Salvation Army, the other by teachers of a rooftop school sponsored by the American Methodist Mission.

The smallest milk-bar is located in Tsun Wan, an industrial town six miles west of Kowloon. It is ably operated by a lady missionary from a British Pentecostal group.

In the city of Victoria on Hong Kong Island, three more CWS milk bars are operating six days a week, dispensing milk to destitute refugees and nationals.

One, in a Chinese Neighborhood Welfare Center, is cared for by the dedicated and enthusiastic ladies of the Woman's Guild of the Union Church. A part-time worker—hired by CWS—does the heavy labor.

Another operated by the Anglicans at their St. James Settlement, is located in one of the most densely populated and desperately poor districts of the city.

In the same general area, the newest milk-bar has been set up under the bleachers of a children's playground in a room opening onto a cross street between the two crowded thoroughfares. Here, in space loaned by the Hong Kong Children's Playhouse Association, the ladies of the Union Church serve as they do at the Chinese Neighborhood Welfare Center.

At least one more milk-bar is to be put into operation eventually—on the ground floor of the Community Center building CWS is planning to build in the Chuk Yuen Cottage Settlement Area.

It has cost Church World Service an average of about $200 to set up and equip these milk-bars. Monthly operating expenses vary, from about $5.00 at one where we only pay for kerosene to boil the water to about $100 at another where we carry the total expense, including salaries of the manager and two assistants.

The average number of daily portions served at each of these milk-bars in September was 6700. How different this is from the opening days:

At that time, many of the Chinese had to be introduced to this unfamiliar item of diet.

So we added a more familiar item—a cookie—to be given free with each half pint of milk and which was obtained at about a penny a dozen through a large Chinese Christian bakery on a non-profit basis, using our supplies of raw materials.

Almost immediately, attendance at the milk-bars improved and now, as mothers have seen how much healthier their children have become, the milk bars are the most popular centers in Hong Kong.

(In addition to maintaining milk bars in many needy areas overseas, Church World Service distributes dry milk powder and other Share Our Surplus foods in many ways.

(Funds to maintain this widespread ministry of food relief—more than 300 pounds of food is made available for each dollar of contribution—are derived from the One Great Hour of Sharing and the Share Our Surplus appeals and other similar efforts in our churches.)

South Seas Project

(*Continued from page* 13)

of the future.

The two-year women's interest pilot project, sponsored by the United Church Women in cooperation with various national and multi-nation administrative agencies in the area, will provide the means for a long step forward for women, children, and even men, of the South Pacific Islands. It must be kept in mind, however, that miracles will not be wrought overnight. Steady, sound progress will not only forestall mistakes, but will provide the realistic foundation for tomorrow.

The overall picture contains the same outlines that have always been present when a more technically-advanced civilization comes in contact with a less-developed, or undeveloped one. Changes in economic and social life, and differences in religious and intellectual ideas result. Old cultures pass away with few adaptations to the new patterns. Parents are unequipped to play the home role for their children that is demanded by changing conditions and the demands of the children. Consequently, adult education is a vital and overdue need in the islands.

A Message to the Churches of Christ in the U. S. A.

Adopted by

The Fifth World Order Study Conference, Cleveland, O., Nov. 18-21, 1958

From churchmen assembled in Cleveland at the Fifth World Order Conference of the National Council of Churches; to the Churches of Christ in the United States of America. The peace of God be with you, and His grace be with all who study the peace of His world.

BACKGROUND OF FAITH AND ETHICS

We have been moved to this meeting by that faith in the redeeming love of God revealed in Jesus Christ which requires us and enables us as Christians and citizens to live in the world as it is. We have come to Cleveland in the conviction that such faith mandates and strengthens us to make hard choices between real alternatives without self-deception or despair. We have dared the hard choices in the confidence that as receivers of divine mercy we can bear the burden of evil involved even in the best that we can do. And we have not delayed this address to the churches because in the knowledge of God's mandate and in the strength of His promise we all must deal *now* with suddenly pressing problems, filled with unprecedented possibilities of good and evil in the life of our nation. Our troubled concern is for more than our nation. Because of the power of the United States, what happens here may bless or torment all the nations of the world. And our Christian concern is for every people.

We believe in God, Creator of heaven and earth, Sovereign over time, history, nations and peoples. He has made of one blood every nation of men, and wills that men should live together in an order of freedom and justice, and at peace with one another.

We believe in Jesus Christ, the Son of God, through whose life and teaching, death and resurrection, God gave reality and power to the life of reconciliation. In the Lordship of Jesus Christ in and over the world, God is at work bringing all nations and peoples under His sovereignty, calling men to loyalty and obedience as instruments of His purposes.

We believe in the Holy Spirit through whom God in Christ transforms the hopes and fears, the motives and capacities, the lives and destinies of men and nations into conformity with His redemptive purposes for the world and for all men.

We believe that Christians are members of the world-wide community of the church, and as such must strive to provide within their own fellowship as well as in their common life as citizens, the kind of community God wills for the world.

Ever and again in the course of human history, evil intrudes itself on men in new magnitudes of urgency and terror. The ultimate question is not whether man can destroy himself with the freedom which he has been given by God, or whether God would allow such destruction. The ultimate question is whether, in confidence in the triumph of God's righteousness, men will live in faithful obedience to God.

OLD TENSIONS AND NEW ISSUES WITH PERIL AND PROMISE

All the old tensions still tear at the peace of the world. They stem from such primordial deeps as the pride and egotism of nations, from such continuing disappointments as anarchy among the nations, from such standard conditions as the struggle for more tolerable existence (sometimes for existence itself) that is fought wherever resources are scarce.

But what has peaked history so dangerously today is the whole range of new terrors, exasperations and divisions now superimposed on the old issues. The five years since the last such conference on international relations, for instance, have brought no noticeable adjustment of the moral and ideological conflict between communist and non-communist nations, no noticeable abatement of the suspicions that set them still at such dangerous odds. Instead, more and more frightening scientific discoveries — ever vaster destruction guaranteed ever swifter delivery — are still advanced as military reassurance. Inventive probing in "outer space" bewilders us with both its military and non-military potentialities. Revolutionary forces have created new nations featuring a passionate and fractious nationalism; strong and all too justified resentments against the western world — resentments now compounded by the deterioration in race relations in our own country; and often, unstable governments now increasingly suspending even the form of parliamentary and constitutional government.

Meanwhile, threatening even such tentative adjustments and satisfactions as are attempted, is the inundation of a vastly swelling world population.

New perils must not be allowed to obscure new promise, of course. Nuclear science continues its developments in the fields of creative power and medicine. Productivity increases in foods and goods — not just in population. The International Geophysical Year has demonstrated the possibility of a new kind of cooperation between nations. The United Nations reaches for new effectiveness. The churches become more practiced in their participation in the determinations and decisions of public life.

But it will not do to rehearse the promises, cross fingers, and hope for the best. Christians are not fools. They know that all the promises tremble now over one peril. They know that the capacity for destruction possible in war today exceeds the most ominous forebodings of yesterday. Should either the U. S. or the Soviet Union commit its full power to all-out international war mutual destruction would ensue. Great cities would lie in ruins; whole populations would be annihilated; a radioactive plague would settle on the earth; the well-being, perhaps even the existence, of future generations would be placed in grave jeopardy.

Therefore, the immediate task of every Christian is to seize the initiative in the prevention of war and the achievement of peace in a world of intercontinental ballistics, thermonuclear weapons, and platforms in outer space for missile launching sites. We cannot sit complacently and hopefully behind the moral subterfuge which divides the world into "good and bad" peoples, waiting for the "bad" ones to be converted to our position. To do this is to insure the inevitability of war. The processes of peace are more than the problem of the citizens of the U. S.; they are the concern of every Christian who is dedicated to "the sovereignty of love" in human affairs.

WEAPONS WITH NEW DIMENSIONS OF DESTRUCTIVENESS

Lulled by well-worn policy phrases of "deterrence," "limited war," "massive retaliation" and "the power to win a war" the people of the United States may still not realize the magnitude of the destructive weapons at the instant command of Washington and Moscow. While such conceptions may have served a significant purpose in an earlier stage, the development of modern weapons places grave doubt on their meaning and usefulness today. "The power to win a war" has lost its significance when used in connection with such weapons. With bombers and missile bases under constant alert there is little possibility of conclusive advantage from surprise attack and every reason to expect the immediate administration of blows of irreparable damage to both sides. Thus we find ourselves always on the brink of annihilation. In case of a real or imagined attack the decisions that may lead to ultimate war will have to be made in a few moments. There is real danger that error in judgment, born of panic, may precipitate the war no one wants and no one can hope to survive. Under these perilous conditions the policy of deterrence, however necessary it may be considered, may cease to deter, thus posing the threat not alone of military defeat for the aggressor, but mutual suicide as well.

Limited wars have in the past been conducted with the expectation that they could be contained in time, space and violence by the will of the powers involved. While such wars may continue until means for prevention, including more reliable methods for the peaceful settlement of disputes, have been effectively developed, the advent of nuclear weapons and their increasing availability for all forms of conflict pose a danger of utmost gravity. The expectation that man shall be able to continue to deal with local conflicts in this way must not be separated from the new dimension of terror now implicit in their close proximity to an all-out holocaust. The

new weapons now in being and the even more fateful ones now in prospect both on this planet and in outer space raise moral problems of new dimensions for Christians which we must not seek to evade, and underscore the imperative need of concentration on the prevention rather than the limitation of war.

PROBLEMS AND POSSIBILITIES OF DISARMAMENT

Progress toward universal disarmament is of major importance: 1) in the achievement of world order, 2) in reducing the threat of war, 3) in lessening the tensions between nations, 4) in curbing the spreading influence of military establishments on the entire life of nations, 5) in lifting the staggering cost of armaments from peoples everywhere, thus freeing them for constructive purposes.

Disarmament is a process involving spirit and will as well as conferences and treaties. We urge Christians to exhort their government to continued willingness to meet and discuss the means of disarmament by multilateral agreement involving satisfactory inspection and control of nuclear weapons as well as the progressive reduction of conventional arms. It is highly important that the U. S. which gave initial impetus to international action for the peaceful uses of atomic energy should fully and faithfully support the International Atomic Energy Agency. The suspension of nuclear tests under appropriate control and inspection is a first step toward halting the manufacture and stockpiling of nuclear weapons. We renew the plea made by the National Council of Churches for the abolition of Universal Military Training.

Disarmament conferences are a most important phase of the total process and they must not be permitted to fail. They are an essential part of the continuing process of building world law and order. The alternative confronted in the breakdown of any given conference is not a renewal of the arms race, but a renewal of negotiations. The patience to persist must be equal to the urgency of the need. The process of disarmament can begin as a result of a mutual interest in reducing the dangers of war. Yet every agreement that is reached no matter how small, can lead to confidence only as there is growth in good faith. Disarmament also must begin in our spirits and minds. We deplore the tendency to discredit the motives and proposals for disarmament when made by anyone but ourselves. Vigilance and realistic precautions are necessary, but cynicism about the good faith of each other on all counts is a poisonous atmosphere in which to try to conduct negotiations.

We call upon the churches to take the lead in urging, promoting and engaging in the process of disarmament as an essential phase of the prevention of war. We must reaffirm our historic purpose to seek peace and pursue it with all diligence. It is not enough to deplore war and call for its abolition; we must engage and urge our country to engage without reservation in the things that make for peace.

THE UNITED NATIONS AND PEACEFUL CHANGE

The procedures available through the United Nations provide the main new resource for peaceful settlement and peaceful change. The record of the UN to date, even though it necessarily reflects the weakness of a divided world, proves that it lives and grows in this time of troubles. As a world forum, as a means to peaceful settlement, as a method of harmonizing the actions of nations for human welfare, the UN has made important headway. Chiefly in the field of security has the original plan envisaged in the Charter broken down. Yet even here, the existence of the UN has made a difference.

It is gratifying to see the vitality exhibited by certain organs and activities of the UN in relation to peaceful settlement and change. The General Assembly has made important contributions in this field. The programs to further economic and social development, to promote the advancement and emancipation of non self-governing peoples, and to help care for those uprooted by war and tyranny, stand in the front rank of efforts for peaceful change. We would particularly congratulate the Secretary General on the initiative he has shown in helping to bring about the peaceful settlement of disputes through the exercise of "quiet diplomacy" and the powers inherent in his office.

Christians are cautioned against the drastic criticism of the UN heard on one side from unimaginative nationalists who cannot see what the world would have been had there been no UN for the last ten years, and heard on the other side from disengaged idealists who cannot see the world in which the UN has done well to play even its limited role for the last ten years. Christians are counseled to support the UN in every way now open, and then to seek new ways to defend, sustain and enhance the institution as a diligent, presently active servant of the world's welfare and as the most ready, best flexed instrument of reconciliation now available to the nations.

NEW ASSUMPTIONS IN THE COLD WAR

Churchmen in this country need to reassess their attitudes to relationships with countries having Communist parties in control of government. In such a review the Christian proceeds from boundless faith in the overwhelming power of God's love and the ultimate triumph of His righteousness. The Marxists hold that Communism will inevitably prevail.

The "cold war" of today is a result of the tensions which spring both from ideological differences and from conflicting national aspirations. It had its roots in the Russian Bolshevik Revolution of 1917, and its intensity has grown with the extension of communist domination. In Russia and China communist philosophy has endeavored to assimilate the deep traditional sense of national destiny. The struggle has thus assumed realistic geographical dimensions with roots as well as objectives in national economy, culture and social organization. However, this process of assimilation of ancient religiously imbued cultures into a Godless culture is not complete; in fact, there is evidence that God continues to live in the hearts of millions in countries where the Communist party has achieved control.

Factors entering into the cold war are highly complicated. There is a moral challenge to conviction and principle, to which we cannot yield. There is also a threat to our national security, heightened by the almost limitless destructiveness of modern weapons. To reduce the total tensions to moral terms is unjustifiable. Where Communism is strong in its power of attraction, military power on our side may be quite irrelevant and much brandishing of it on our part may weaken our cause. Though military power in the noncommunist world remains a necessity, its limits should be more clearly recognized, and far more of our attention and of our resources should go into the task of helping nations find their own way to solutions of their social and economic problems.

We believe that recent events, far from reducing the reality and role of Christian faith, emphasize both its meaning and its necessity. Men and nations are reacting variously, in fear and hope, frustration and boasting, apathy and frenzy. For us as Christians, our faith and the fellowship of the Church press us to see life steadily and whole, to respond neither with complacency nor panic, but with confidence and appropriate action. (Statement of Policy adopted by the General Assembly NCC, December 1957)

Stronger efforts should be made to break through the present stalemate and to find ways of living with the communist nations. Sometimes this is called "co-existence," but we are concerned with something more than the minimum meaning of the word. Our relationship with the communist nations should combine competition between ways of life with cooperation for limited objectives, our resistance to communist expansion goes with recognition of the fact that communist nations as nations, have their own legitimated interests and their own reasonable fears. We should avoid the posture of general hostility to them and cease the practice of continual moral lectures to them by our leaders.

In the cold war we allow ourselves to drift into a defensive position in which we hesitate to admit any imperfections in our society, lest it confirm the communist indictment; thus we inhibit the self-criticism which is essential to the health of a democracy. We tend to make opposition to communism the touchstone for policy both in domestic life and in international relations.

There is real hope that new generations within the communist countries will be less fanatical in their ideological convictions and that they will be more preoccupied with peace, with economic well-being and with tentative experiments in cultural freedom than with the attempt to dominate other nations. It is not to be expected that they will formally renounce what we consider to be their errors. It is enough for the kind of living together described above if their emphasis and priorities change. The establishment of good relations will require tireless negotiations with them and imaginative programs of communication, cultural exchange and personal contacts.

We should welcome the fact that the world is not divided into two solid political blocs. Our own government's pressure on nations, forcing them to choose between two blocs, has been as mistaken as it has been unsuccessful. It has demonstrated a frightening insensitivity to international realities. The frightened, resentful, have not become friends.

With reference to China, Christians should urge reconsideration by our government of its policy in regard to the Peoples Republic of China. While the rights of the people of Taiwan and of Korea should be safeguarded,

steps should be taken toward the inclusion of the Peoples Republic of China in the United Nations and for its recognition by our government. Such recognition does not imply approval. These diplomatic relations should constitute a part of a much wider relationship between our peoples. The exclusion of the effective government on the mainland of China, currently the Peoples Republic of China, from the international community is in many ways a disadvantage to that community. It helps to preserve a false image of the United States and of other nations in the minds of the Chinese people. It keeps our people in ignorance of what is taking place in China. It hampers negotiations for disarmament. It limits the functioning of international organizations. We have a strong hope that the resumption of relationships between the peoples of China and of the United States may make possible also a restoration of relationships between their churches and ours.

OVERSEAS AREAS OF RAPID SOCIAL CHANGE

During recent years our planet has undergone astounding and far reaching changes, not least of which are advances in technological knowledge. The churches must be concerned with the cultural and social changes which have occurred at home and abroad. We must give particular attention to overseas areas of rapid social, cultural and political changes. During the last fifteen years more than twenty nations have achieved political independence. Significant economic changes have come about in parts of Africa, Asia and Latin America, especially in the villages in which the vast bulk of the people dwell. Agricultural reform in respect of land tenure and methods of cultivation has taken place. The impact of Western civilization has brought about increased industrialization and urbanization in many lands. Vast increases in population have taken place. In some places broad and far-reaching government plans for the development of higher standards of living for many peoples have been launched. The traditional subsistence economy has been thrown out of balance, family patterns and community relationships disrupted.

All these economic changes have brought in their train radical social and cultural changes. Some are good; others not so good; still others evil. Christians everywhere must be sensitive to the changes and to their mixed consequences. More than one hundred fifty years of the Christian mission have been at least partly responsible for some of the present turmoil. The Gospel of Christ gives new status to every individual. Christian schools, colleges, hospitals, clinics, agricultural stations and health programs have shown millions how unimaginably better life could be for them and for their children.

RESPONSIBILITIES OF CHRISTIANS IN THE U.S. IN AN INTERDEPENDENT WORLD

Christians in the U. S. will be most sensitive of all, though, because U. S. development of its economy of abundance — in a world where millions still are needy and illiterate — has given substance to hungry dreams and undeniable force to human demands. Our responsibility is heavy under these circumstances. Who has raised hopes must be ready to help. To whom much is given, of him shall much be required.

Our churches and our nation are, therefore, urged again to get under the world's needs. We must discover the real needs of others: not what we want to give, but what they must have for economic and social development. Aid from outside cannot be thrust upon any country. Such aid must be mutually agreed upon by the recipient and by the giver—in the interest of helping the recipient help himself and without compromising his political independence or his self respect. In many cases this mutuality will be in the interest of the donor, as well as of the recipient.

For mutuality is the new fact of life in a shrunken world. The weal or woe of each nation has everything to do with every nation. What at one level has always been the hope of the Christian is now at another level the historical fact for every man. We have everything to do with each other. It will not do just to subsidize other countries for our defense. Rancors fostered so contribute finally to no defense. But our support of far peoples' reach for economic fulfillment, spiritual freedom, national justice—this is defense indeed for us all.

The arsenal for this defense of life and hope—and finally of peace, freedom, order, justice—is full. Government aid has been advanced by the United States, sometimes bilaterally, sometimes multi-laterally. A relatively small enlargement of the tiny part of our Gross National Product given to such aid would aggregate all the governmental and private aid which could now be effectively absorbed by the underdeveloped countries. Christians are urged to undertake themselves, and to exhort their government to more liberal, imaginative aid.

Non-governmental agencies, too, must be supported in their contributions to the health of new nations on whose well-being the healing of the world depends. Foundations spend vast sums abroad for health and education. Voluntary agencies—including the churches' denominational and ecumenical bodies—conduct world-wide programs of technical assistance and emergency relief and distribute governments' and citizens' surplus commodities where they are most needed. Private capital is invested by Americans in other countries. Most benefit accrues both to the United States and to the other countries when American investors risking their capital are not given reasons for expropriatory nervousness and when the countries invested in are not given reason to worry about being bled.

Beyond all the monetary earnests of our concern, there are the persons—U. S. citizens who can and should move in the world as pledges of our goodwill and understanding, as symbols of the nations' mutuality. 100,000 Americans live and work abroad today: business men, consular officials, exchange students, missionaries. Tourists by the millions see, and are seen. Christians among them will affirm other peoples as they are, for themselves, thanking God for the abounding variety in His creation, and out of gratitude acting at home and away from home to reconcile the nations.

THE QUALITY OF OUR LIFE

We cannot separate the policies of our country from the quality of our life as a people. Often what we do within our own borders contradicts our professed convictions concerning justice and freedom for all men. We have made great progress in overcoming poverty and in securing economic opportunities for our people as a whole. We have also come a long distance from the atmosphere of fear and intimidation in relation to the expression of opinions which prevailed a few years ago. But we face a grave crisis in relation to the civil rights of Negro citizens and other racial minorities.

We reaffirm the declarations of the National Council of Churches and of many denominational bodies which express strong support for the implementation of the decisions of the Supreme Court concerning school integration. We are aware of the delicate problems in many communities but we call upon the Churches to give strong support for policies in each state which provide for positive steps toward the integration of schools and the overcoming of all interference with political rights and of all other disabilities from which any racial group now suffers. The Churches must begin with themselves. There is a great gulf between what they say on a national or denominational level and what they do or encourage or permit in many communities. The Churches should call upon the Federal Government, both the President and the Congress, to give strong leadership in favor of policies of desegregation.

A) We ask our fellow churchmen to give careful consideration to the selection of political leaders who will challenge the forces of massive resistance and other forms of defiance of the Court's decision.

B) We also call upon our fellow churchmen to work to overcome segregation in all areas beginning with their own congregation and including housing, public services and economic or occupational opportunities.

C) Also we believe that Churches should support the ratification of the genocide convention and be prepared to support the ratification of adequate covenants relative to human rights.

IN CONCLUSION—

The Church is called to mediate the love and the judgment of God to this threatened world. Our response to His love, which is expressed in our love for our neighbors should sensitize us to the needs, the aspirations, the fears and the sensibilities of all peoples affected by the policy of our nation. Many of the moral failures of policy are failures of empathy; they come from an inability to see the world as it appears to nations whose traditions and conditions of life are different from our own.

We must be far more open than we have been to the needs and aspirations and fears of other nations. We must continuously, ruthlessly, re-examine the hardness of mind and heart that comes from our too little noted national self-justification. We must face new realities and problems with the freshness of mind that is the fruit of repentance. We must press the Church to the education and invigoration of its members in relating their faith as Christian citizens to their decisions as citizen Christians.

1959 Calendar of Observances

Sponsored By The National Council of Churches

Jan. 4-10: Universal Week of Prayer

Observed since 1846 in Protestant churches throughout the nation, beginning on the first Sunday of January, to emphasize that prayer is a vital force for developing a closer relationship with God and ourselves. Objective: prayer by small interdenominational groups. Sponsoring unit: Department of Evangelism, 257 Fourth Ave., New York 10, N. Y.

Jan. 18-24: Church and Economic Life Week

First authorized in 1949, its purpose is to emphasize the responsibility which the Christian faith lays upon Christians for building Christian principles into their economic relations and decisions. The week begins the third Sunday of January each year. Sponsoring unit: Department of the Church and Economic Life, 297 Fourth Ave., New York 10, N. Y.

Jan. 25-Feb. 1: Youth Week

Its purpose is to give young people an opportunity to declare their common faith and to express this faith in community planning and action. The observance seeks to provide young people with an opportunity to dramatize the place and purpose of youth in the program of the church and the community; to build and strengthen a fellowship between adults and young people in the church; to bring unchurched youth into active, full relationship with the church; and to help bring a greater awareness of Christ into everyday living. The focal point of Youth Week is YOUTH SUNDAY, using for 1959 the theme: "Dare We Live in the Household of God." Community youth work and services are emphasized on Feb. 1. Sponsoring unit: United Christian Youth Movement, 257 Fourth Ave., New York 10, N. Y.

Feb. 8: Race Relations Sunday

Observed since 1923 on the second Sunday in February to stress the importance of brotherly love, regardless of race, color, or creed. "To love our neighbor and to show mercy mean today support of those who seek freedom and justice in the face of discrimination and segregation," says the 1959 Race Relations Sunday Message, "What Doth the Lord Require?" Sponsoring unit: Department of Racial and Cultural Relations, 297 Fourth Ave., New York 10, N. Y.

Feb. 13: World Day of Prayer

Its purpose is to unite all Christians in a bond of prayer, to give individuals an opportunity to share in a fellowship of prayer with others around the world, and to witness to their belief that prayer has the power to bring the hearts of men into conformity with God's will. Begun in 1887, it provides support for home and foreign missions. In 1958 it was observed in 20,000 U. S. communities, and in 144 countries around the world. The theme for 1959 is "Lord, I Believe." Sponsoring unit: General Department of United Church Women, 175 Fifth Ave., New York 10, N. Y.

Feb. 15: Universal Day of Prayer for Students

The Day of Prayer has become an occasion for the joint celebration of students and by churches coming together—in praise and thanksgiving to God, and in petition and intercession for His universal community of students. Authorized in 1895 by the World's Student Christian Federation, of which the United Student Christian Council is the American section, its purpose is to unify in prayer Christian students throughout the world. It is celebrated the third Sunday in February. Sponsoring unit: United Student Christian Council, 257 Fourth Ave., New York 10, N. Y.

Mar. 8: One Great Hour of Sharing

Established in 1948 by Church World Service, its purpose is to enable the participating denominations in the United States to secure funds for their ministries in world relief and reconstruction. Always observed on the 4th Sunday of Lent. Some of the projects this year will be in the Middle East, Hong Kong, Korea, and India. Sponsoring unit: Church World Service, 215 Fourth Ave., New York 10, N. Y.

Mar. 29-May 17: Easter to Pentecost

The purpose of this annual interdenominational observance of the "Fifty Great Days" from Easter to Pentecost is to help conserve the pre-Easter evangelistic results, to keep churches alive to the opportunities for evangelism that follow Easter, to provide the churches with another ingathering of new members on Pentecost and to observe the ten days from Ascension Day to Pentecost. Sponsoring unit: Department of Evangelism, 257 Fourth Ave., New York 10, N. Y.

Apr. 12: National Christian College Day

First authorized in 1950, it is designed to call attention to the Christian colleges and their distinctive genius, to help the public in general and church members in particular understand the contribution Christian colleges make, and to develop a strong interest in the financial support of church-related colleges. It is observed in April, on the second, or if necessary the first, Sunday after Easter. Sponsoring unit: Commission on Higher Education, 257 Fourth Ave., New York 10, N. Y.

May 1: May Fellowship Day

Observed on the first Friday in May since 1931 to foster closer fellowship among Christian women, its purpose is to enable Christian women to unite locally in fellowship and action on some community project as an integral part of the ecumenical movement. The 1959 theme is "How Much Is Enough?" Sponsoring unit: General Department of United Church Women, 175 Fifth Ave., New York 10, N. Y.

May 3-10: National Family Week

It begins the first Sunday in May and ends on Mother's Day. Its purpose is to provide additional motivation for home and church cooperation. It emphasizes the rededication of home and family to God. The 1959 theme is "The Biblical Basis of the Family." Sponsoring unit: Department of Family Life, 257 Fourth Ave., New York 10, N. Y.

May 10: Rural Life Sunday

Included in the calendar of the Christian Year since 450 A.D. as Rogation Sunday, it is observed on the fifth Sunday after Easter. Its purpose is a time for prayer for the workers in the fields and for the seed in the good earth. More recently the emphasis has been on the meaning of Christianity for rural life and of rural life for Christianity. It emphasizes that nearly all living comes from the country. It is observed in both rural and urban churches, often with an exchange of rural and urban pulpits. Sponsoring unit: Department of Town and Country Church, 257 Fourth Ave., New York 10, N. Y.

Sept. 6: Labor Sunday

The emphasis on the religious aspects of the observance of Labor Day is of comparatively recent origin, but it is completely in accord with the purpose of the day, as it is a day set aside for men to realize that they possess a God-given dignity and are charged with duties of service to their fellow men. Sponsoring unit: Department of Church and Economic Life, 297 Fourth Ave., New York 10, N. Y.

Sept. 27-Oct. 4: Christian Education Week

Its purpose is to bring Christian nurture to the fore, to give understanding, enlist interest, challenge men and women to personal support, and to open up ways in which the Christian worker may become more efficient in his calling. The theme is "The Christian and His Church." Sponsoring unit: Division of Christian Education, 257 Fourth Ave., New York 10, N. Y.

Oct. 4: World Wide Communion Sunday

Most Protestant denominations around the world hold special communion services on the first Sunday in October. The purpose of this observance, begun in 1940, is to secure the attendance of Christians at the communion table of their own church. Sponsoring unit: Department of Evangelism, 257 Fourth Ave., New York 10, N. Y.

Oct. 18-24: Churchmen's Week

Churchmen's Week is symbolic of the present-day partnership that exists between clergy and laymen who realize that they, too, are the church and are equally responsible for its ministry. Interchurch Laymen's Fellowship rallies are held at mid-week and Oct. 21 is suggested for this year. The part that men play in the life of the church gets special emphasis when laymen take over the entire Sunday morning worship service on Laymen's Sunday, Oct. 18. The 1959 theme is "You Have Been Called." Sponsoring unit: General Department of United Church Men, 257 Fourth Ave., New York 10, N. Y.

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A Global Vision

(*Continued from page* 5)

Women awarded citations for unusual public service included: Mrs. Milton E. Tilly, Atlanta, Ga., director, women's work, Southern Regional Conference; Miss Anna Lord Strauss, New York, president, Carrie Chapman Catt Memorial Fund; Mrs. Dorothy Lewis, Kinderhook, N. Y., president, International Association of Women in Radio and TV; Mrs. Edith Sampson, Chicago, Ill., staff member, Chicago Corporation Council; and Mrs. Harper Sibley, Rochester, N. Y., vice-president, Japan International Christian University Foundation, and former UCW president.

Mrs. Terrell, new president of UCW—the fifth since its organization in 1941—is one of the founders of the National Council of Churches, a city, state and national leader in interdenominational church life, and wife of the executive secretary of the Connecticut Baptist Convention.

Other officers elected for the triennium are: *Vice-presidents*—Mrs. Theodore F. Wallace, Kansas City, Mo.; Mrs. Wallace N. Streeter, Washington, D. C.; and Mrs. Jesse Jai McNeil, Detroit, Mich.; *Treasurer*—Mrs. Stuart Sinclair, Greenfield, Mass.; *Recording Secretary*—Mrs. C. Newton Kidd, Baltimore, Md., and *Corresponding Secretary* — Mrs. Fred H. White, Buffalo, N. Y.

A panel of distinguished church and lay leaders agreed that the church is both clergy and laity working together—"the fellowship of all faithful people." Panel chairman, Dr. R. H. Edwin Espy, associate general secretary, National Council of Churches, asserted that the two-fold task is to vitalize the church and to meet the spiritual needs of the whole community.

Women all over the world are gaining recognition for their abilities in politics and community affairs, a symposium of American delegates and overseas guests agreed. The latter included a Nigerian author and educator, the first woman mayor of Kingston, Jamaica, a Burmese educator and novelist, a Colombia teacher and lawyer, a Sudanese welfare leader and a Philippine UN social welfare expert now stationed in Guatemala as a UN technical assistance specialist.

As one mayor to another—Mrs. James M. Dolbey, who served as acting mayor of Cincinnati, O., talks with Mrs. Iris King, the first lady mayor of Kingston, Jamaica.

Mrs. W. Murdoch MacLeod, United Church Women's general director, completing her tenth year with that body, reported that: councils of church women are raising funds to train women chaplains for women's prisons; four field counselors advise councils on administration; 37 human relations workshops counseled several thousand women on how to deal with controversy; 68 leadership institutes on world affairs were held in 14 states; World Day of Prayer offerings for the triennium totalled $1,286,000.

In addition, local and state councils work on slum clearance, better housing, fair employment practices, prevention of juvenile delinquency and other urgent problems.

Mrs. Wedel, retiring president, and Miss Esther Stamats, retiring director of Christian social relations, were presented with gifts as tokens of esteem.

The appointment of Miss Helen Borgden Turnbull as director of Leadership Education and Field Outreach for UCW was announced. For three years Miss Turnbull has been associate general secretary, World Council of Churches' Department on the Cooperation of Men and Women in Church and Society.

The ninth National Assembly of United Church Women will be held in Miami Beach, Fla., in 1961.

Calendar of Observances

(*Continued from page* 23)

Oct. 18: World Order Sunday

Belief in the community, not only in the sense of our common loyalties as citizens, but as being brothers working together for the greater glory of God, is the essence. To meet the total needs of the community, the nation, the world, churches must pool their best efforts and work together. Sponsoring unit: Department of International Affairs, 297 Fourth Ave., New York 10, N. Y.

Nov. 1: Reformation Sunday

This interdenominational observance was authorized in 1947 after Lutheran and other denominations had been observing it annually on the last Sunday in October (or Nov. 1). It is observed in hundreds of U. S. communities. A worship service folder is available for 1959. Sponsoring unit: Department of Evangelism, 257 Fourth Ave., New York 10, N. Y.

Nov. 6: World Community Day

Established in 1943, its purpose is to define Christian responsibility in international relations, to interpret world community in terms of today's situations. An offering is received for the support of the Christian women's action program for world peace. The 1959 theme is "Full Partners for Peace." Sponsoring unit: General Department of United Church Women, 175 Fifth Ave., New York 10, N. Y.

Nov. 8: Stewardship Day

Held annually since 1934, Stewardship Day is designed to encourage greater giving to God in expression of our gratitude for His gifts to us. The 1959 theme is "His Love . . . My Response." Sponsoring unit: Department of Stewardship and Benevolence, 257 Fourth Ave., New York 10, N. Y.

Nov. 22-29: Share-Our-Surplus Week

During the Thanksgiving Season, the Share-Our-Surplus program is highlighted in a special appeal sponsored by Church World Service. Through this program, U. S. government surplus foods, such as milk, cheese, wheat, rice, and beans, are made available for distribution overseas. More than 100 pounds of food are distributed for every dollar contributed. Individual and community Thanksgiving services are held throughout the nation, highlighted by a National Service of Thanksgiving in Washington, D. C., and simultaneous services in the middle west and the far west on Nov. 22. Sponsoring unit: Church World Service, 215 Fourth Ave., New York 10. N. Y.

BOOKS

Christians And The State

By John C. Bennett, Scribner's, New York, $4.50.

Forty years of totalitarian states in the "Christian" west, and the ever-expanding activities of more or less democratic states should have convinced Christians and their churches — even those who try to persuade themselves of the completely other-worldly significance of Christianity—that the state must be reckoned with, whether their attitude be passive or active. Dean Bennett's essay is a mature and timely discussion of the relationship as a whole and in all its significant aspects. Even where he confesses that he has no solution that he can propose with confidence, his approach and his comments are illuminating. Since these problems, even when "solved" for one generation, reappear in the next in the same or a different form, a sound approach has permanent value.

The author has ranged wide and deep, drawing on the Hebrew prophets and on Christian thinkers from Augustine to Barth, as he considers now the church, now the state, their relationship, and Christian faith in a religiously pluralistic society. For Dr. Bennett is writing, in this book, with our own country in mind. And he finds support and enrichment of democracy in three essentials of the Christian faith: God's sovereignty; the divine love; man's sinfulness—surer foundations than those associated with the enlightenment.

A mature Christian faith, constantly developing, always dynamic, is profoundly relevant to the life of the citizen, nationally and internationally; the churches influence politics directly, but even more, indirectly. The external freedom indispensable to a democracy owes much to the unquenchable inner freedom of the man of faith.

Two or three tension areas will be briefly noted. The threat of nuclear war has a character of finality exceeding that of Communism. Yet neither the pacifist nor the champion of civil liberties should go too far in capitalizing the comparison made by Dr. Bennett. He welcomes the Christian pacifist's witness but is unable to base a policy upon it.

The United States is a nation with a Christian heritage but it is not a Christian nation. Our pluralistic society is a fact which must be respected. The public schools may not therefore, says the author, teach the Christian faith dogmatically, but it is proper for them to acknowledge our Christian heritage.

Dr. Bennett faces squarely up to the numerous difficulties in our national life arising from the growing power of Roman Catholics, but he does not present each difficulty as a sinister conspiracy. Catholicism expresses itself differently in different settings. He finds growing acceptance of the American heritage by such notable Roman Catholic thinkers as Father John Courtney Murray and philosopher Maritain, and notes the ground for toleration that Pope Pius XII pointed out in the pluralist character of our (western) world.

There is an illuminating discussion of the relation between law and morality, as there is of Roman Catholic reliance on natural law, which the author finds too rigid, too medieval, too individualistic, and too optimistic (he doubts that natural law is universally perceived by man).

In discussing non-establishment, it might be well to emphasize what seems to be taken for granted in this book, that we need no longer justify it principally, as the founding fathers did, by the privacy of religion. A man's faith is indeed a matter between him and God where no state can intrude. But both religion and government, as the book abundantly demonstrates, are concerned with expanding areas of private and social life, and must be on the one hand, independent, on the other, cooperative.

Another matter fully set forth by the author is worthy of more than casual note, and that is the primary and essential role of the local community in elementary and secondary education. A strictly legal-constitutional approach may only rigidify tensions that would begin to yield in the atmosphere of a friendly, though diverse, neighborhood.

Claud D. Nelson

God and the Soviets

By Marcus Bach, Thomas Y. Crowell Co., New York, $4.00.

Marcus Bach reports vividly after traveling extensively in the Soviet Union and asking numerous questions of many people about religion in that nation. A Protestant, he has for 15 years been a professor in the School of Religion at the Iowa State University and has written frequently on aspects of contemporary religion in the U.S.A. and elsewhere.

Soviet young people who are communists have opinions on religion in the United States. They think the American people have boasted a good deal about religion and have publicized widely figures on church membership and construction of buildings for religious purposes. They also say that the behavior of the American people seems uninfluenced by the religion of which they speak with much pride. They are unconvinced that we desire peace. They think our religion is one of "the full stomach and the Cadillac car."

The official position of opposition to all religion is vigorously implemented. Yet the young members of the Communist Party use a language that can only be called idealistic. Many a young Russian said in effect: "I do not miss the things you Americans think you must have to live happily. I have a goal to work for and this means more to me than an easy life."

There is freedom to worship in the Soviet Union but other activities such as religious education are not permitted. There is vital participation by many people in the Eastern Orthodox Churches that are open. Other church buildings are turned to other uses. There is evidence that church-going is mainly practiced by older people, and young communists tend to say that religion is for the comfort of older people.

Among some 600,000 Baptists, Dr. Bach found not only fervent worship, but also much devotion to the values taught by the churches. One Baptist

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minister said his members did not smoke.

There may also be a "subterranean" interest in religion that is not readily noted by officials or visitors from abroad. Some clergy are being trained by Orthodox and others.

Thus the state of religion in Russia remained a "riddle." One could not answer precisely the questions that occur to many, e.g., "Can the religious impulse be sublimated into a non-religious ideology?" Russia is the laboratory in which such questions are being tested and it seemed to the author "that every person had a part somewhere in the great experiment."

BENSON Y. LANDIS

Fund-Raising for Higher Education

By JOHN A. POLLARD, Harper & Bros., New York, $4.00.

John A. Pollard is vice-president of the Council for Financial Aid to Education. In this relationship he has given full-time study in the last four years to the problems of financing colleges and universities. His employer granted him several months away from his desk in 1957 to write this book.

We have, therefore, a highly practical manual of successful techniques in educational fund-raising.

Since many of the problems mentioned in this specialized field carry over to hospitals, social agencies and other philanthropic organizations, this book becomes a must for all fund-raisers in the U.S.A.

Very few fund-raisers will disagree with any of Dr. Pollard's positions. For this reviewer, the central thesis of this book is inescapable: "Fund-raising for a college or university is a regular and continuing administrative function. It must be directed by a competent person giving full time to it. In order to get best results from it, he must make it an effective team operation."

Every fund-raiser in American Protestant church life must have this effective tool.

T. K. THOMPSON

Pilgrim Parson: The Life of James Herbert Bainton

By ROLAND H. BAINTON, Thomas Nelson & Sons, New York, $3.50.

James Herbert Bainton (1867-1942) was a pilgrim parson for 49 years. He served only four charges in small towns. "Congregations never numbered more than 200." He completed his 49 years in the ministry despite an illness that was a handicap throughout his life.

He served in three countries, England, Canada, and the United States. When he arrived at the Congregational Church in Cheshire, Conn., he was surprised to find that he was the minister of what was once an "established" church. In England he was born into a society in which the free churches and the ministers were penalized in various ways.

He was much at home on the village green and delighted in the natural environment of New England. His talk abounded with references to "ordinary sights and objects." He could deal with plants, ants, bees and wasps in meaningful fashion.

He was sensitive to the various roles that the minister must play. He had the habit of calling on all the people. He must have been a personal counselor par excellence.

Among the documents quoted are excerpts from prayers and from an address at a funeral service of a parishioner who had come to his grave "in a full age."

The son, Roland H. Bainton of the Yale Divinity School not only writes a warm biography with a beautiful tribute; he also interprets the life and work of a parish minister in such a way as to produce a document of high value to students of that vocation.

BENSON Y. LANDIS

Atlas of the Early Christian World

By THOMAS NELSON & SONS, New York, $15.00.

In 1957, Thomas Nelson & Sons, publishers, delighted the English-speaking world with the publication of Grollenberg's *Atlas of the Bible*. That volume, with its beautiful maps, was a joy to both the reader and the artist.

Once again the same publisher, in much the same format, has contributed an atlas of the early Christian world.

The authors are two distinguished professors from the University of Nijmegen. They have scanned the Mediterranean world for pictures of significant church symbols. More than 600 illustrations in black and white grace the volume. The 42 maps are done in six colors.

The period covered by this atlas begins with post-Apostolic times, roughly 100 A.D., and ends around the year 600.

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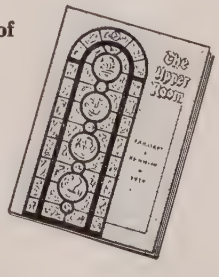

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A POET BEFORE THE CROSS, *Paul Claudel*, Henry Regnery Co., Chicago, Ill., $6.50.

THE GOSPEL IN DISPUTE, *Edmund Perry*, Doubleday & Co., Garden City, N. Y., $3.95.

PERMANENT PEACE, *Tom Slick*, Prentice-Hall., Inc., New York 11, N. Y., $2.95.

MAGIC AND RELIGION, *George B. Vetter*, Philosophical Library, New York, N. Y., $6.00.

TALKS ON RELIGION, Hermon F. Bell, Philosophical Library, New York, N. Y., $3.00.

PELOUBET'S SELECT NOTES, 1959, *Wilbur M. Smith*, W. A. Wilde Co., Boston 16, Mass., $2.95.

WHAT'S RIGHT WITH RACE RELATIONS, *Harriet Harmon Dexter*, Harper & Bros., New York, N. Y., $4.00.

UNDERSTANDING JUDAISM, *Rabbi Daniel L. Davis*, Philosophical Library, New York, N. Y., $3.00.

BIBLE ANIMALS, *Lulu Rumsey Wiley*, Vantage Press, Inc., New York, N. Y., $4.00.

THE YOKE OF CHRIST, *Elton Trueblood*, Harper & Bros., New York, N. Y., $3.00.

THINK ABOUT THESE THINGS, *Robert D. Hershey*, Muhlenberg Press, Philadelphia, Pa., $2.50.

A BOOK OF ADVENT, *Victor E. Beck* and *Paul M. Lindberg*, Augustana Press, Rock Island, Ill., $2.75.

SPEECH IN THE PULPIT, *P. E. Sangster*, Philosophical Library, New York, N. Y., $2.75.

HAVE A GOOD DAY, *John W. Rilling*, Muhlenberg Press, Philadelphia, Pa., $2.75.

CHRISTIANS AND THE STATE, *John C. Bennett*, Charles Scribner's Sons, New York, N. Y., $4.50.

THE UNITY AND DISUNITY OF THE CHURCH, *G. W. Bromiley*, Wm. B. Eerdmans Publishing Co., Grand Rapids 3, Mich., $1.50.

THE KEY TO A SUCCESSFUL CHURCH LIBRARY, *Erwin E. John*, Augsburg Publishing House, Minneapolis 15, Minn., $1.00.

ALL THINGS ARE POSSIBLE THROUGH PRAYER, *Charles L. Allen*, Fleming H. Revell Co., Westwood, N. J., $2.00.

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This volume has a special relevance and significance for people planning a trip to the Mediterranean. With the advent of easy air travel, this should be an increasingly large number of persons.

T. K. THOMPSON

Prayer in the Market Place

By JOHN W. HARMS, Bethany Press, St. Louis, $1.75.

What are the functions of a "chaplain in the market place?" Dr. Harms, who is executive vice-president of the Church Federation of Greater Chicago, on one occasion could not "find a single comment about the invocation of prayer for secular occasions in any of the literature on worship then in use among clergymen."

At that time the idea for this book was born. It opens with a consideration of the function of this type of chaplaincy, which the officers of church federations and other organizations are increasingly called upon to perform.

"The chaplain should consistently function as a mediator of God's love, mercy, and justice, and not as a mouthpiece for partisan interests—for example, of a political party."

His great task is to try "to direct the vocational experiences of a secular occasion or association into a vital fellowship with God and to identify it with his purpose and judgment." Dr. Harms gives nine brief statements elaborating this general function, one of which is, "Be brief."

Then follow many texts of prayers used on many occasions by himself and over 35 other persons who have furnished texts. Dr. Harms once used the same prayer at a session of the Committee on Platform and Resolutions of the Democratic Party Convention as was used earlier at the 5th Ward Republican Organization of Chicago. Another prayer was used in a special city-wide service of worship at the time Negroes were making a nonviolent resistance to segregation in bus transportation in Montgomery, Ala. Still other texts are of prayers used to open and close radio station programs in Chicago.

The major portion of the book consists of the actual prayers used on specific occasions. The book is dedicated to the laymen and ministers who are called upon to pray in the market place. The yearning for divine blessing and guidance at these gatherings is resurgent, Dr. Harms notes. He has produced a most useful book for the participants.

BENSON Y. LANDIS

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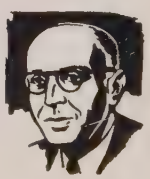

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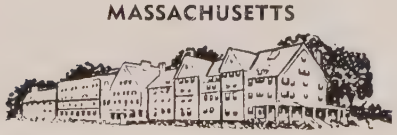

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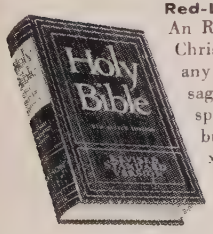

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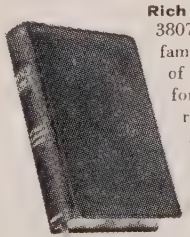

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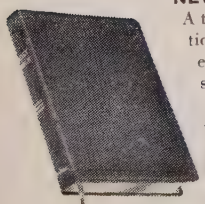

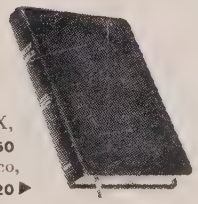

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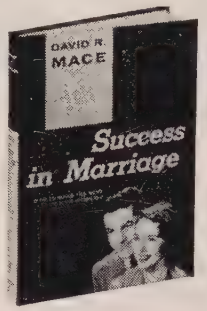

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